The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 7.—WHOLE NUMBER 1152.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, APRIL 16, 1853. NO. 9 SPRUCE STREET.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH............at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH............ 7 " 5 "
CHURCH OF THE ANNUNCIATION............ 9 "
CHURCH OF THE HOLY COMMUNION............ 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
EMMANUEL CHURCH............ 8½ A. M.
CHURCH OF THE NATIVITY............ 9 "
CHURCH OF THE TRANSFIGURATION............ ¾ to 9 " and 6 P. M.
ST. LUKE'S CHURCH, Brooklyn............ 8½
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS............ 9 A. M. and 5 "
[On Fridays, Evening Prayer with Lecture at 8 "
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, corner of Prince and Thompson streets. Daily prayer at 9 A. M. Seats free.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR APRIL.

17 Third Sunday after Easter.
24 Fourth Sunday after Easter.
25 St. Mark the Evangelist.

MAY.

1. Fifth Sunday after Easter: Rogation Sunday. St. Philip and St. James the Apostles.
2. Rogation Day.
3. Rogation Day.
4. Rogation Day.
5. HOLY THURSDAY, or THE ASCENSION OF OUR LORD JESUS CHRIST. [Proper Psalms instead of the Psalms for the Day.]
8. Sunday after Ascension Day.
15. WHITSUNDAY. [Proper Psalms instead of the Psalms for the Day.]
16. Monday in Whitsun Week.
17. Tuesday in Whitsun Week.
18. Ember Day.
20. Ember Day.
21. Ember Day.
22. TRINITY SUNDAY.
29. First Sunday after Trinity.

THE CHURCH POOR-BOOK.

I am a Poor-Box! here I stick,
Nailed to a wall of whitewashed brick,
Teeming with "fancies coming thick,"
That sometimes mingle
With solid pence from those who kneel;
While now and then, oh joy! I feel
A sixpence tingle!

The robin on me oft doth hop;
I am the woodlouse's working-shop;
And friendly spiders sometimes drop
A line to me;
While e'en the sun will often stop
To shine on me.

I am of sterling, close, hard grain
As any box on land or main;
But age, my friends, who can sustain,
In solitude?
Neglect might make a saint complain,
Whate'er his wood.

Heaven hath no doubt a large design:
Some hearts are harder-grained than mine;
Some men too fat, and some too fine,
And some can't spare it:
I do not mean to weep and pine,
But humbly bear it.

This is a cold and draughty place,
And folks pass by with quickened pace,
Praying, perchance, a dinner-grace;
But even then
I feel the comfort of His face
Who pities men.

I saw last week, in portly style,
A usurer coming down the aisle;
His chin a screw, his nose a file,
With gimlet eye:
He turned his heel to cough and smile,
And sidled by.

I saw the same rich man this morn,
With sickly cheek and gait forlorn—
As feeble, almost, as when born;
He dropt some pelf,
'Pity the poor—the weak and worn,
Meaning "himself."

I saw, last year, a courtly dame,
With splendid bust, and jewels' flame,
And all the airs of feathered game—
A high-bred star-thing:
All saw the gold—but close she came,
And dropt—a farthing.

Two days ago, she passed this way,
Heart-broken—prematurely grey—
Her beauty, like its mother—clay:
She gave me gold:
"O, I'm like thee," I heard her say,
"Hollow and cold."

The farmer gives when crops are good,
Because the markets warm his blood;
The traveler, 'scaped from field and flood,
Endows the poor;
The dying miser sends his mud,
To make heaven sure.

A lover, with his hoped-for bride,
(Her parents being close beside)
Drew forth his purse, with sleek-faced pride,
Rattling my wood;
All day I felt a pain in the side,
He was "so good."

The Captain, fresh from sacking towns,
My humble claim to pity owns;
The Justice on his shilling frowns;
But, worst of all,
Arch-hypocrites display their crowns
Beside my wall!

There came a little child one day,
Just old enough to know its way,
And clambering up, it seemed to say,
"Poor lonely box,
Give me a kiss"—and went away
With drooping locks.

I have to play a thankless part;
With all men's charities I smart
But those who give with a child's heart,
From pure fount sprung:
The rest I take as on the mart;
Wise head—still tongue.

—*Household Words.*

THE PULPIT AND THE PRESS AT SHORT-SWORDS PARLEY.—There has been a rather comical exchange of hits, "palpable hits," between the Rev. HUGH STOWELL and the *Manchester Examiner*. The former having publicly announced his determination never to engage a Curate guilty of the naughty habit of smoking, the latter poked at him thus:

Dr. PARR was an inveterate smoker; and Mr. STOWELL's own father—a most inestimable minister of the Church—was profuse in his indulgence in what the French call *tabac a priser*. Perhaps in Mr. STOWELL's system of dialectics, *tabac a priser* may be a harmless luxury, while *tabac a fumer*, is a prohibited article. If so, it must certainly be admitted that the celebrated controversy between the Homoousians and the Homoi-ousians has been thrown completely in the shade by the Rev. HUGH STOWELL.

Thereupon, the Rev. Gentleman, sweetly innocent of any distinction between those French terms thus popped at him, repays in good round simplicity as follows:

Sir, I seldom see, and still seldomer notice, anything which appears in your columns; but a friend having called my attention to a most unfounded aspersion of yours on the memory of my venerated father, filial feeling forbids me to suffer the imputation to pass uncontradicted, even in your journal. I therefore claim it, as a matter of common justice, that you allow me to state, as prominently as you have made the charge, that there is not the shadow of a foundation for the slander that my father smoked. I am morally certain that he never did so for one minute during his entire life. So far from it, that he regarded the habit of smoking with deeper horror than I do; and it was from his lips and life that I first derived this as well as well as many other of my best sentiments. I am, Sir, yours, &c.

Leaf-square, Feb. 24. HUGH STOWELL.

Thereunto the *Examiner* perpetrates the following rejoinder, which is the last scratch in the controversy yet reported. Of course we shall wait with "intense anxiety," to know what further hath come or is to come of it.

We never said that Mr. STOWELL sen. *smoked*. What we said was, that he *took snuff*, and that he "was profuse in his indulgence" of that luxury. That is a fact which must be perfectly well known to Mr. STOWELL, and which he will not, therefore, attempt to deny. It surely cannot be necessary for us to explain to Mr. STOWELL, that what the French call "*tabac a priser*," the English call "snuff," and that what the French call "*tabac a fumer*," the English call "tobacco."

BEAVEN'S CATECHISM ON THE XXXIX ARTICLES.

We have for some time had in purpose to say something of this excellent manual. The author is the Rev. JAMES BEAVEN, D. D., of the Diocese of Toronto. Of course, therefore, the work was originally written to fit the *Prayer Book* of the Church of England; but it has received additions and alterations adapting it to the use of the American Branch of the Church, and in that state has been issued at the Depository of the General Sunday School Union, No. 20 John street. This was done under the editorial care and oversight of the Rev. J. A. SPENCER, D. D., whose name is with reasonable and true men a sufficient guaranty that the work has been done right.

What has most especially struck us in the book is the Rev. Author's very great powers of statement and exposition, clear, brief, and forcible, his singular felicity and pertinence of illustration, and his ready command of the most apt and luminous passages from all parts of Holy Scripture, and of the Book of Common Prayer; all which, of course, are just the qualities most needed in a work of the kind. The language is everywhere exceedingly simple, and the meaning as clear as a sunbeam, thus carrying at every step almost the strength and conclusiveness of demonstration; so that the youngest student can understand it, while at the same time the oldest can either gain new ideas from it, or, what is perhaps still better, have his old ones at once refreshed and deepened, and clothed with the vividness of novelty. It should be added, withal, that the Author is as far as possible from inculcating any extreme views; is altogether sober, circumspect, and considerate, in his statements; never attempting to disguise or explain away the doctrines he professes to illustrate and enforce, and everywhere adhering to the golden rule of Scripture interpretation, not to construe any one place of Scripture in such a way as to make it repugnant to another.

Of course the qualities we have mentioned were enough to render the book and its Author and Editor highly offensive to that class of persons, who want to make the formularies of the Church speak a language which they manifestly do not speak; who, evidently wishing that some of the Offices were worded otherwise than they are, yet lacking the frankness and courage to say so in plain terms, have no other available way but to skulk among glozings and subterfuges and circumlocutions. Accordingly the Author has been attacked from a fitting place, and in such a manner as from that place was to be expected, and has been at the pains to vindicate himself from the attack, in the same place where it was made. Owing to the nature and circumstances of that place, his vindication would never have met our eye, had not a third party called our attention to it, with a request that we would copy it. With that request we cheerfully comply, by republishing the following Letter from Dr. BEAVEN to the "*Protestant Churchman.*"

TORONTO, March 14th, 1853.

MESSRS. EDITORS: As you have done me the favor to forward me copies of the *Protestant Churchman*, containing strictures upon my little work on the XXXIX Articles, I conclude you have done so with the view of inviting any reply, or rather explanation, I might think it desirable to make. I therefore take the liberty of sending you a few remarks, which I trust you will insert as early as may be convenient.

I trust both you and those to whom you are opposed will excuse me for saying that I entirely object to being mixed up by your contributor, "L.," with party disputes in your branch of the Church. I have never consciously been a party man; I respect the sincere convictions of every man; and I desire to live on terms of amity with all honest, sincere, pious, laborious, and charitable ministers and members of the Church of which we are members in common. I was brought into connection with your Sunday School Union by an act honorable to them as gentlemen and Christians: I had every reason to think that they represented your whole Church as nearly as any voluntary society could do; and I have had no evidence to the contrary. My more recent intercourse with them has been equally honorable to them.

In bringing out this very book, I have had sufficient evidence that the gentleman with whose name "L." couples mine (the Rev. J. A. SPENCER,) is a sound Protestant. The very discussion upon the book elicited that point. It had to be altered from an edition published in England, in which the editor had made very unwarrantable alterations from my MS. without my authority. Those alterations appeared to us to be made by the English editor for the most part in the very direction to which "L." accuses Mr. SPENCER and myself of inclining. In preparing it for the use of your Church I was glad of the opportunity of restoring it very nearly to the condition in which I originally prepared it, and Mr. SPENCER, in conference with me, exhibited an evident gratification at my desire to make those alterations. Our common feeling was that these are not days in which it is either right or safe to leave it questionable whether our hearts are tending Romeward or not. I thought that in that point I had succeeded. Your contributor's remarks themselves show me that with unprejudiced minds I shall have succeeded.

I now turn to the exceptions "L." has taken to my little work.

1. The first objection is, that with regard to the share which Queen ELIZABETH had in the existence and publication of the XXXIX Articles, I have only stated "that they were *assented* to by her, and published by her authority." Now, my business was not with the whole history of the Articles, but simply with what was stated in connection with them, as published in our English Prayer Book: The *Ratification*, as there published, states that "they were approved and allowed to be holden and executed within the realm, by the assent and consent of our Sovereign Lady ELIZABETH;" and that is the whole of what it states as to the Queen's share in them; and I venture to think that there is no important point in this statement which is not embodied in my briefer and less formal language. At least I can safely say that I had not the remotest idea of unduly depressing the Queen or unduly exalting convocation: although I cannot but express my great surprise that any member of your Church should grudge the Church of England an "ecclesiastical parliament," even though it should be "independent," which, however, is what our strongest advocates for the revival of convocation have no desire for, but on the contrary. I can assure you that here in Canada we are unanimous in our desire for ecclesiastical parliaments, encouraged thereto by the all-but unanimous testimony of our brother churchmen in your honored Church to their excellent effects.

2. "L." next objects to a passage in which I endeavor to explain why CHRIST descended into hell; which I state to be, because otherwise "His soul would not have undergone the full penalty of sin." On this "L." inquires whether this means, "that our LORD descended *in infernum* to suffer for three days the agonies of the damned, or that he was in a purgatorial state during this period?" To this I reply, that I do not believe either, and positively disbelieve the latter; and that all the penalty I know of to which CHRIST was subject after death was the separation from the body, and the continuance in that state of separation; and I believe I used the word penalty with a tacit reference to "the pains of death," which St. PETER informs us (Acts ii. 24) GOD "loosed," when he raised up JESUS. I will, however, observe, that BEVERIDGE, a name known by all, held the former opinion.

3. The next point objected to is my statements concerning the Apocrypha.

I have stated that the Church of England makes a difference between canonical and Apocryphal books, "because the whole Church of CHRIST for 400 years made a difference."

"L." appears to have two objections to this statement—that it is inadequate, and that it involves a false principle.

I did not attempt (as he thinks I should have done) to state the grounds on which the Church, whether before or after CHRIST, may be supposed to have made this distinction, because I knew that it would involve more discussion than was desirable in a brief manual; because the reason assigned is in my judgment an adequate reason; and because I am persuaded that it is that upon which the present rejection of the Apocrypha, as a part of the rule of faith, is in fact founded.

The false principle "L." appears to see is, that it makes "the Christian Church an infallible and indefectible judge."

Now, in my view, that question is not at all involved in the statement I have made; for the *example* of the whole Church for 400 years may be a *sufficient* reason for us, without introducing the authority of the Church at all.

But on the other hand I confess that I am extremely grieved at "L.'s" evident implication, that he thinks that "the authority of the Christian Church is that of a witness to be tested, and tried *and rejected, if not found congruous with undoubted truths.*" I could not have conceived that any writer of your Church would have willingly suggested the possibility that *the Christian Church* could ever be found teaching what was not congruous with undoubted truths. Indeed I have never before seen the idea suggested except in the writings of THEODORE PARKER, ANDREW JACKSON DAVIS, and other writers, both German and English, of the same school; and the result in their case has been the rejection of all, or almost all Christian truth. Surely, in your contributor's horror of Popery he is unconsciously verging towards the spiritual infidelity so prevalent in the present day.

"L.'s" sneer about taking "a trip to Europe with Bishop IVES" might have been spared; for supposing I had stated that the Church of CHRIST, *as a body*, is infallible and indefectible, that would be a very different thing from making a *portion* of the Church infallible, and that a very unenlightened portion, as Bishop IVES and his friends have done. It has, indeed, always appeared to me that the authority of the whole Church of CHRIST for centuries was quite enough to overbalance the judgment of a few individuals, or even communities, without raising the question, whether the Church is indefectible or not. But I have no sympathy with such weak-minded persons as Bishop IVES has long shown himself; and it has always appeared to me incomprehensible how any one, after having tasted of scriptural truth, and founded his soul's life upon it, could turn aside either to the superstitions and heresies of Rome, or to the spiritual infidelities of the German school.

Your contributor's remarks upon the second passage, relating to the Apocrypha, I acknowledge to be so far well-founded, that the statement I have made is wanting in point and definiteness; but as the matter is not of any great importance I will not dwell upon it.

4. It is not my intention to enter far into the controversy on baptismal regeneration. But "L." must excuse me for saying that he has not disproved my argument; but for the most part contented himself with trying to explain how the phraseology of the Article will bear a different meaning. The only appearance of argument which I see is where he endeavors to account for the addition of "credentibus" ("that believe") in the latter clause, by supposing that it was to guard against the term "renatis" being taken to imply no more than what he calls "outward regeneration."

Now, with reference to this, allow me first to observe that I am not aware of any writer of the period of the Reformation who recognizes any regeneration merely outward. Secondly, I think I can give a more satisfactory explanation of the introduction of the word "credentibus." The article in that part introduces new matter, viz., *freedom from condemnation*. Now, although freedom from condemnation may be imparted at baptism, it cannot continue after we become conscious of sin, without faith, and therefore it became necessary to speak of faith when speaking of freedom from condemnation; which it was not necessary to do when speaking of the continuance of original corruption in our nature. It would not have been true to assert that all the "baptized" or "regenerate" are free from condemnation; because the adult, although regenerate, is not free from it without faith; and therefore "credentibus" was added. This, I am persuaded, is a much more intelligible account of the change than that which "L." has given, and I should be glad for any unprejudiced person to read my catechism on the articles connected with divine grace, and see how consistent is the sense it assigns to the articles; and how that sense renders regular and uniform what, with an opposite interpretation, would be anomalous and inconsistent; how Scripture, and the Articles, and the Baptismal Service form one compact whole, instead of being pitted one against another, or interpreted in a non-natural sense.

5. "L." quotes a passage from the Article on the LORD's Supper, on which I shall offer no remark, as he does not state the objection.

6. With regard to the questions and answers on the Article, On the Marriage of the Clergy, I did not refer to the laity in the part first quoted, simply because the Article does not refer to them. With regard to the other question and answer, which "L." quotes, they were introduced because the Church of Rome, against which the Article is directed, does, in fact, allege, in support of the duty of her clergy to remain unmarried, the very principle I have there stated, which you, and I, and every churchman practically acknowledge every time we meet together for divine service, viz., that when our Church has made a law, it is our "undoubted" duty to obey that law. And I referred to that principle for the purpose of pointing out that, notwithstanding its *general* truth, it admits of exceptions; and I suggested an exception which applies directly to the prohibition of the marriage of the clergy, and followed it up by a question and answer, (which "L." would have done better to have quoted,) explaining how it appears to be dangerous to forbid the clergy to marry.

7. With regard to the general councils, I am surprised that "L." should see any inconsistency between the statement in the Article, that all councils *may* err, and *some have* erred; and that of the homily, that *the first six* are allowed and received of all men; we naturally conclude that the author of the homily believed that the first six councils had not erred, although they might have done so, and others had done so.

I have omitted to notice in detail the very offensive language which "L." has thought proper to use towards me and others. I trust that when he is a little older he will be sorry for it. I am, gentlemen,

Your humble servant, JAMES BEAVEN.

The last chief oracle of what man knows
Is understanding; which though it contain
Some ruinous notions, which our nature shows,
Of general truths, yet have they such a stain
From our corruption, as all light they lose,
Save to convince of ignorance and sin,
Which where they reign let no perfection in.

Hence weak and few those dazzled notions be,
Which our frail understanding doth retain;
So as man's bankrupt nature is not free
By any arts to raise itself again,
Or to those notions, which do in us live
Confus'd, a well-fram'd artlike state to give.

Nor in a right line can her eyes ascend,
To view the things that immaterial are;
For as the sun doth, while his beams descend,
Lighten the earth, but shadow every star;
So reason, stooping to attend the sense,
Darkens the spirit's clear intelligence.

—LORD BROOKE.

THE BRITISH CONSTITUTION.—What has been said of the Roman Empire is at least as true of the British Constitution. "Octingentorum annorum fortuna, disciplinaque, compages hæc coaluit quæ convelli, sine convellentium exitio non potest." This British Constitution has not been struck out at a heat by a set of presumptuous men, like the Assembly of pettifoggers run mad in Paris.

"'Tis not the hasty product of a day,
But the well-ripen'd fruit of wise delay."

It is the result of the thoughts of many minds, in many ages. It is no simple, no superficial thing, nor to be estimated by superficial understandings. An ignorant man who is not fool enough to meddle with his clock, is, however, sufficiently confident to think he can safely take to pieces and put together at his pleasure a moral machine of another guise, importance and complexity, composed of far other wheels, and springs, and counteracting and co-operating powers. Men little think how immorally they act in rashly meddling with what they do not understand. Their delusive good intention is no sort of excuse for their presumption. They who truly mean well must be fearful of acting ill. The British Constitution may have its advantages pointed out to wise and reflecting minds, but it is of too high an order of excellence to be adapted to those which are common. It takes in too many combinations, to be so much as comprehended by shallow and superficial understandings. Profound thinkers will know it in its reason and spirit. The less inquiring will recognize it in their feelings and experience. They will thank GOD they have a standard, which in the most essential point of this great concert, will put them on a par with the most wise and knowing.—*Burke.*

Prophecy announces the advent of the religion of JESUS CHRIST; History records its progress; Literature and Criticism combine to attest to the muniments of its doctrines; but its surest witnesses are to be found in man's own breast, in the grandeur of his thoughts, in the lowness of his desires; in the aspirations which lift him towards the heavens, in the vices which weigh him to the earth; in his sublime, his inexplicable conceptions of Infinity and Eternity, in his humiliating experience of folly, misery and guilt.—*Gulian C. Verplanck.*

GOD AS FATHER, SON, AND HOLY GHOST.—Now, these notions that we have of GOD, as a FATHER, as a SON, as a HOLY GHOST, are so many handles by which we may take hold of GOD, and so many breasts by which we may suck a knowledge of Him. And as we cannot take hold of a torch by the light, but by the staff we may; so, though we cannot take hold of GOD, as GOD, who is incomprehensible and inapprehensible, yet as a FATHER, as a SON, as a SPIRIT dwelling in us, we can.—*Donne.*

NEW PUBLICATIONS.

THE CHURCH IDENTIFIED, by a reference to the history of its origin, perpetuation, and extension into the United States; 12mo. pp. 439; Stanford & Swords.

We rejoice at the publication of this valuable work in its present form. It will be remembered by our readers, (at least our old ones), that the main part of the book before us appeared first in the columns of the *Churchman*. It was there read with so much interest, and attained so high a character, that it was demanded for publication in a more enduring form; but as the edition was small, it has for some time been a rare book in the market, and much in demand. Hence the present very excellent edition will be gladly received by the public. The author has revised and improved the work, re-writing parts, and making several important additions. For soundness of doctrine and strength of argument, this book stands pre-eminently high. Devoted to the doctrines and usages of the Church as it is in these United States, it defends her from the assaults of her enemies, and attacking them from a point that has heretofore been disregarded, drives them back with a resistless force of argument, carrying the war within their very doors; and we can witness for it, that it has brought many into the fold of the Church.

THE PLANTER, or Thirteen Years in the South, by a Northern man. 12mo. pp. 275; H. Hooker, Philadelphia.

This book is intended to be, as indeed it is, an answer to the letter from "The Ladies of England to the American Ladies on the subject of American Slavery." The author announces himself in the opening of his book as an *aged Christian missionary*, who has labored more than *thirteen years* in several of the slaveholding States. He tells us that he entered upon that field of labor with all the Northern prejudices against the peculiar institution of the South; in his own words with "*a loathing dislike* of the Southern institution of Slavery." But a long and intimate acquaintance with the workings of the system has dispelled all that, and he enters upon the defense of Slavery with a zeal and energy that bespeaks for him a thorough conviction of the error of his former views.

He descends with annihilating force upon our old friend "Uncle TOM," which is denounced as only designed for political effect, judging, we fear, almost too harshly its *world-renowned* authoress. The tales of Southern life with which it is embellished, show Slavery in a very favorable light, and wherever comparison is made between it and the laboring classes elsewhere, it must be allowed that the latter appear to the least advantage. We cannot but think, however, that our author goes too far, in that he seems to deem slavery a *desirable* institution. We think it an evil, and one of which we would happily see our country rid; but at the same time knowing that others honestly differ from us, we are unwilling to see them *forced* to our opinion, and robbed of what they deem, and we have acknowledged to be, their right.

But to return to the work before us. Our author shows by comparing documents that Slavery in our Southern States alone has done more toward the conversion of the heathen to Christianity in a given period, than have ALL *the Missionary Societies in the Union together*. He points the Ladies of England to the poor of their own cities; he points to starving Ireland, and asks which most requires their sympathy—they or our happy slaves. And finally he comes down with vehemence upon the indiscriminate and thoughtless emancipation of Slaves, and substantiates his reasoning with some sad pictures of the suffering of the Slave liberated and set free upon the world.

The book is written in a bold, enthusiastic style, and we doubt not it will do good in removing the impressions produced by that false but popular work—"Uncle TOM's Cabin."

AFRICA'S REDEMPTION the Salvation of our Country, by the Rev. F. FREEMAN; 12mo. pp. 383; printed for the author by D. Fanshaw.

Much that we have said above will apply to this work. It aims to correct many false impressions that have of late been made upon the public mind, while it does not attempt to hide the evils of the system of slavery. It points to the colonization of Africa with liberated slaves as a means of producing two great ends. First, as a safe means of emancipating Slaves; second, as the Redemption or Christianizing of Africa. If slaveholders can but be made to feel the importance of the measures the Colonization Society have in hand, and to comply with the design, instead of throwing the slave upon the world, as is now so often done, a vast amount of suffering would be saved, and the negro would be put into a position in which he could rise and expand his mental powers, which he can never do here where the prejudices and dislikes of the white man will ever keep him down.

The book before us is well written and treats of some matters of considerable interest connected therewith, especially the historic speculations in regard to Ancient and Modern Africa.

THE PREACHER AND THE KING, translated from the French of L. BANGENER, with an introduction by the Rev. GEORGE POTTS, D. D.; 12mo. pp. 338; Gould & Lincoln, Boston.

The scenes in this work are laid in the reign of LOUIS XIV of France; it introduces as its principal characters, BOSSUET, BOURDALONE, FENELON, and CLAUDE. The design of the work is to give a treatise on pulpit eloquence, which it does none the less effectually for its being in the form of a narrative, giving as it does, an insight into the character and habits of those illustrious men. The design of the story is well laid, and the tale well told. We have read the work with much interest, and predict for the translation some considerable degree of the popularity it has enjoyed in France.

ELLEN LINN, a Franconia Story, by the author of the Rollo Books; 16mo. pp. 215; Harper & Brothers.

Our Young Friends are all, doubtless, well acquainted with the interesting course of tales known as the Franconia Stories, now being published by their old friend, JACOB ABBOTT, who has so often amused and instructed them by his writings. We are happy to announce to them the appearance of another of this series called "Ellen Linn," a very pretty and interesting story. Without endorsing what seem to us some extreme views, we think it might be of benefit to some "children of larger growth," who have the charge of the young.

COMMON SENSE on the Mechanical Pathology and treatment of Chronic diseases of the Male and Female system, by EDMUND P. BANNING, M. D.; 12mo. pp. 333; Wilson & Co.

Dr. BANNING's reputation in the successful treatment of Chronic disease is a better recommendation to the excellence of this treatise than aught that we, with our limited knowledge of the subject, can say. Of the Lectures that are appended to the work, we are however better prepared to speak, and would particularly recommend a perusal of the lecture on the Philosophy of the Human Voice to our Clerical readers. The faults most common in public speakers are pointed out, and the proper mode is detailed in a manner not only easily comprehended, but so convincingly, that all that read must obey.

CLOSET COMPANION, a method for searching the Scriptures, arranged and classified systematically, by the Rev. E. W. BOLTON; A. P. Burt, Baltimore.

This book consists of a succession of blank pages, divided in appropriate columns and various heads for recording texts in proof or disproof of the doctrine announced in the heading, and as such may be very useful. But we cannot recommend the system of study on which the book is founded. We would not that people should read the Bible for the purpose of criticism or to support or form a creed, but to so study it with humbleness of heart as to learn its spirit of duty to our Maker, to each other, and ourselves.

METHODIST QUARTERLY REVIEW—*Contents*: The Eclipse of Faith; Port Royal; Vestiges of Civilization; Geographical and Statistical Science; M'CULLOCH on the Scriptures; Japan and the Japanese, and Exegesis of Hebrews.

ECCLESIOLOGIST—*Contents*: Cathedral System; Decorative Painting; The Church Charity Foundation; The English Ecclesiologist; Perth Cathedral; Rules of the College of St. Andrews; Rights to Pews; New Churches; Certificate of Confirmation; and, On the History of Christian Altars.

We have also received *Norton's Literary Gazette*, *Littells' Living Age*, and *New York Medical Gazette* for April.

For the bright firmament
Shoots forth no flame
So silent, but is eloquent
In speaking the Creator's name.

No unregarded star
Contracts its light
Into so small a character,
Remov'd far from our human sight,

But, if we steadfast look,
We shall discern
In it, as in some holy book,
How man may heavenly knowledge learn.

—HABINGTON.

LITTLE SINS.

Wisely did SOUTHEY counsel his daughters to avoid giving offense, but still more carefully to guard against taking offense. The worst of all these little exhibitions of temper, is, that we too often indulge in them only towards those we love, only at home, and to our own family. The presence of a stranger enables us to repress them, or rouses us up to cast them aside; for we are rarely petulent, snappish, gloomy, sullen, or discontented, except in the home-circle. These things ought not so to be. Is it not most ungrateful to Him who maketh the solitary to dwell in families, thus to poison our own and others' enjoyment of such a blessing, as the bonds of faimly ties are when employed for his glory? "Be courteous," is His command, and is meant to be applied to our daily home-life, as much as to strangers and acquaintances. In some cases, perhaps, it is more the manner that is in fault than the temper; but if a bad manner rouses and irritates others, and is thereby an occasion of sin, ought we not sedulously to guard against it? How few, for instance, are not provoked to resistance by a dictatorial manner, a laying down the law as if there could be no appeal from our opinion or judgment, or fretted by a sharp manner of rebuke or remonstrance, as if the person speaking were personally injured, or checked and chilled by the gruff and ungracious manner in which some little service has been received, even when the recipient was gratified by the kindness.

Many, indeed, and various are the defects of manner; and in too many cases, we shall find, if we trace them honestly to their source, that they spring honestly from our selfish disregard to the feelings of others, and would be checked and improved, were we more "kindly affectioned one to another."

The habit of viewing everything in a ridiculous light is one of the family failings that I would warn against. It too often leads to an unamiable desire to detect and hold up to ridicule the faults of others, and it almost always destroys the finer feelings of admiration for what is beautiful, and the tender and more loveable qualities of putting the best construction upon the actions of others. A critical, censorious, fault-finding woman is a most unamiable being; and let us not conceal the true odiousness of such propensities in ourselves, under the guise of a sense of the ludicrous. In many families, however, where both love and good temper prevail, there is what may be called an irksome, rather than a sinful mode of carping and contradicting one another. No harm is meant, and no offense is taken; but what can be more irksome than to hear two sisters, for instance, continually setting each other right upon trifling points, and differing from each other's opinions, for no apparent reason, than a habit of contradiction; and such a habit does it become that one may sometimes see persons who have acquired it, contradict their own statements just made, the moment any one advances the same opinion. It is generally on such trifles that this bad habit exercises itself, that it may seem needless to advert to it: but it is a family fault, and should be watched against, for it is an annoyance, though but a petty one, never to be able to open your lips without being harassed by such contradictions as "Oh, no, that happened on last Tuesday, not last Wednesday;" or, if you remark that the clouds look threatening, to be asked with a tone of surprise, "Do you think it looks like rain? I am sure there is no appearance of such a thing." Narrate an incident, every small item is corrected; hazard an opinion, it is wondered at or contradicted; assert a fact, it is doubted and questioned; till at length you keep silence in despair. If such a habit is teasing, so also is the habit of indecision in trifles: "Have a choice," is a good rule sometimes. How often is a whole day wasted, discussing what is to be done, where we should walk, what such a one would like; and how frequently does all this wavering and wondering end in doing nothing, or something the very reverse of what the person consulted would like, if she had just said what she wished, when asked. It is rather painful sometimes to give a decided opinion on some such trifle; it looks like wilfulness, in small matters; but, when asked from a really kind motive, try, if possible, to have a choice, and do not bandy civil speeches forever, such as, "Just what others wish"—"I have no choice," &c., till at last no one will go either here or there, or do this or that, lest some one else should prefer going elsewhere, or doing another thing. Going a-shopping with one of these undecided ones is a regular worry; and many a time have I wondered at the patience of the shopman thus tried. Quiet decision in those little matters may be quite consistent with a readiness to give up one's own way, and to oblige others. If it is not so, then it becomes wilfulness; which generally proceeds from a selfish desire to have one's own way, cost what it may to others. I mean, however, to confine myself to "little things," and, therefore, this sin can only be considered in its smaller manifestations, and it is to the young I chiefly address myself. There is a vast amount of little wilfulness too often indulged in by young people when just released from the restraint of childhood, and when of an age to be swayed by advice, rather than governed by command. Inattention to their health, by not wearing warm clothing, and by exposing themselves unnecessarily to over-fatigue, or bad weather, is one of the most frequent ways of displaying wilfulness among the young. Good advice is rejected or ridiculed; and those who would be shocked and grieved at the thoughts of disobeying a parent's command, or showing determined obstinacy in greater matters, too often act so wilfully against the known and expressed wishes of their friends on these little points, that rather than keep up the perpetual fault-finding and irritation, they are abandoned to their headstrong ways, and soon forget that in thus "pleasing themselves," they are indulging sin, as well as grieving others. It is no easy thing to be denied one's own way in trifles, to obey the rule, "Yea, all of you be subject one to another, and be clothed with humility." But let us go honestly and sincerely to the root of these and many other of our evil ways, and must we not acknowledge that the spirit which prompts them is very different indeed from that of Him who pleased not Himself, and who has left us an example that we should follow His steps. It may seem too solemn a view to take of such little things; but are we not in *all* things, in *whatever* we do, to glorify GOD? Surely, then, nothing is too trifling to be made the subject of prayer and watchfulness. Those who are most liable to indulge wilfulness themselves, are generally those who wish to impose their own way on others; and anything more annoying, more unlovely, than this petty tyranny, exists not. Do not excuse yourself, however, reader, by saying, "I may be, and perhaps am, a little wilful, but I am sure I would let others have their own way, if they let me have mine."

All wilful people are not dictatorial; and you will have quite enough to do with your own sin, for such it is, before you rejoice in not having another added to it. Wilfulness in your case may spring more from selfishness, while love of power, and a certain strength of character, are combined in the wilful ones, who not only love their own way, but wish that others also should follow it. I have alluded to this subject in "Little Kindnesses," and refer to it again here, chiefly to guard my readers against both kinds of wilfulness—a determination to take one's own way in trifles, or small things, and a resolution to force others to give up theirs to please you. Watch and pray against this spirit, either in one case or the other. Both are alike opposed to Christian love and kindness.

The next little sin I would refer to is "slighting and breaking resolutions." These resolutions may be made on small and trifling matters; the thing resolved on may be of little consequence; but is the habit not a fatal one to our moral welfare? and, alas! too often so to our eternal peace. "Vow, and defer not to pay thy vow," is a solemn warning on this point; and we may well feel overwhelmed with guilt in the sight of GOD, when we recollect the many solemn resolutions and vows we have forgotten and broken. Weak as we feel ourselves to be in those more important points, we are more apt to seek strength from on high to enable us to be faithful to our GOD; but do we feel sufficiently that we owe it as a duty to ourselves to be faithful in small resolutions? It would go far to help us to acquire resolution of character, and to strengthen us against self-indulgence, were we faithfully to adhere to our resolutions, spite of our pleadings and indolence, carelessness, indifference, and love of ease. Observe, I say, faithfully, not obstinately, for the sin I am speaking of has reference only to good resolutions, not to any little matters that may concern others, or our own pleasure or convenience merely, and where resolution to carry out an intention becomes obstinacy and self-will. We do not consider this breaking of little resolves a sin, and we excuse ourselves by pleading forgetfulness, that it matters little, that we cannot be always on the watch, or that we resolved in a moment of excitement, and do not care much about it. All true, but sad proofs of our unfaithful spirit, by every such indulgence of which we harden our hearts, and are in danger of finding that "he that is unfaithful in little, is unfaithful also in much." Did we keep a list of our small resolutions, and at the end of a month mark how many had been fulfilled, how many needlessly procrastinated, and how many more remained unfulfilled, it may be, forgotten, surely we should be humbled, and aroused to strive against this foe by every means in our power, not on account of the items done, or left undone, but on account of the danger to our own souls by indulging it. Much of this unfaithfulness in known duty arises from our want of earnestness. We do not really care much about what we thus neglect. And there is another sin also arising out of this lukewarm spirit, that I would warn my readers against. It is, laughing at sin, either in ourselves or others, putting off with a joke what should be deeply felt, treating as light, and sometimes as amusing, what is displeasing to GOD, and what, in our more serious moments, we feel a cause of deep humbling and sorrow. Oh, surely, this is not a little sin! It cannot be so to make light of that abominable thing which He hates, who is of purer eyes than to behold iniquity. Then let us guard against it in its smaller manifestations, as well as in its more daring form. "Be ye not mockers, lest your bands be made strong," may be applied to those who, either from a desire not to be found in the wrong, or from the ill-natured habit of finding amusement in the faults of others, make a jest of their own and their neighbors' failings, turning into ridicule what they should silently grieve over, and thus harden their hearts against any loving endeavors to set them right, and against all tenderness of conscience as to their own sins and shortcomings.

DISSENSIONS AMONG THE ROMANISTS.

The *London Times* has the following apt and strong sentences touching the ecclesiastical squall that has lately broken out in France. We gladly take this occasion to recommend that Dr. ORESTES A. BROWNSON, as soon as he shall have educated his American brethren up to the full height and perfection of Ultramontanism, should go to France and try his hand on the refractory and unconverted Gallicans. If he cannot stretch their throats wide enough to swallow the biggest mountains of papal authority, it will be either because there is no expansive power in syllogisms, or else because French throats are sadly wanting in elasticity.

The controversy that has long been going on between the extreme section of the clerical party and the more liberal portion—the Ultramontanists and the Gallicans—is assuming a very serious aspect, and has all the appearance of tending to a schism in the French Church. While the disputants are alternately preaching meekness, obedience to superior authority, and love amongst mankind, they carry on their more private quarrels with the bitter intolerance which characterized the celebrated controversy between the Jansenists and Jesuits in the time of LOUIS XIV. That controversy has claims to indulgence, for it produced the incomparable *Provincial Letters*: but, unfortunately for the present day, no BLAISE PASCAL has as yet appeared to expose the folly of the disputants. In the time of LOUIS XIV. the controversy among Churchmen was increased in its bitterness by the interference of the secular power. On the present occasion the government seems to have adopted the very wise policy of allowing the combatants to fight it out till they are tired. The "Martin Mar-Prelate" of the day is decidedly the *Univers*, the religious journal *par excellence*, and which has resisted the repeated attempts of the Archbishop of PARIS to put it down. The causes of this controversy are manifold, as may be supposed from the title which each party claims—Ultramontane and Gallican—with the almost imperceptible shades which fill up the space between these two extremes. The Archbishop of PARIS is of opinion that laymen should not intermeddle with matters which he conceives are within the exclusive jurisdiction of the clergy; the *Univers*, on the contrary, shows a decided preference for discussion of this nature, and though it occasionally appears to submit to the energetic censures pronounced on it, yet it again and again returns to the conflict. Discord is in the camp, the most orthodox themselves are at loggerheads, laymen and clergy all alike, and a warfare is carried on which scarcely knows a truce; or, if a brief interval occur, the din of battle is heard louder than before. It is a regular ecclesiastical crisis; and how it will end no one can tell. But the dispute is not alone between the *Univers* on the one side and the Bishops on the other; the Prelates themselves are divided; and when one issues a censure on the rebel to ecclesiastical authority, another is sure to publish a mandate or a pastoral in its favor. The Archbishop of PARIS and the Bishop of VIVIERS have fulminated against it; and the Bishops of VERDUN and CHARTRES have sent in their adhesion to the Metropolitan. But on the other hand we have the Bishops of MOULINS and of CHALONS, the Archbishop of AVIGNON, and one or two others, who declare, contrary to their episcopal brethren, that the *Univers* is an excellent journal, and one of the best defenders of the true interests of the Church. The letter of the Bishop of MOULINS has excited such unholy anger in the Archbishop of PARIS, that he has denounced his brother to the Pope, in a long address to His Holiness; and in doing so he has been guilty of the same indiscretion he condemns, by publishing in the newspapers, and before it could arrive at its destination, what was only intended for the Pontiff. In the mean time the principal editor of the *Univers* is at Rome, pleading his own cause against the Prelates who have censured him. It was asserted—and the information emanated from a good source, and has not been contradicted—that the *Univers* had been disavowed by the Pope; but it would not be a departure from the Papal policy if the Archbishop of PARIS—who is no favorite at the Vatican—were himself censured in turn.

MOORE'S DUEL WITH JEFFREY.—I must have slept pretty well; for HUME, I remember, had to wake me in the morning, and the chaise being in readiness, we set off for Chalk Farm. HUME had also taken the precaution of providing a surgeon to be within call. On reaching the ground we found JEFFREY and his party already arrived. I say his "party," for, although HORNER only was with him, there were, as we afterwards found, two or three of his attached friends (and no man, I believe, could ever boast of a greater number) who, in their anxiety for his safety, had accompanied him and were hovering about the spot. And then was it that, for the first time, my excellent friend JEFFREY and I met face to face. He was standing with the bag, which contained the pistols, in his hand, while HORNER was looking anxiously around. It was agreed that the spot where we found them, which was screened on one side by large trees, would be as good for our purpose as any we could select; and HORNER, after expressing some anxiety respecting some men whom he had seen suspiciously hovering about, but who now appeared to have departed, retired with HUME behind the trees, for the purpose of loading the pistols, leaving JEFFREY and myself together. All this had occupied but a very few minutes. We, of course, bowed to each other at meeting; but the first words I recollect to have passed between us was JEFFREY's saying, on our being left together, "What a beautiful morning it is!" "Yes," I answered with a slight smile, "a morning made for better purposes;" to which his only response was a sort of assenting sigh. As our assistants were not, any more than ourselves, very expert at warlike matters, they were rather slow in their proceedings; and, as JEFFREY and I walked up and down together, we came once in sight of their operations; upon which I related to him, as rather *apropos* to the purpose, that BILLY EGAN, the Irish barrister, once said, when, as he was sauntering about in like manner while the pistols were loading, his antagonist a fiery little fellow, called out to him angrily to keep his ground. "Don't make yourself unaisy, my dear fellow," said EGAN, "sure, isn't bad enough to take the dose, without being by at the mixing up?" JEFFREY had scarcely time to smile at this story, when our friends, issuing from behind the trees, placed us at our respective posts (the distance, I suppose, having been previously measured by them), and put the pistols into our hands. They then retired to a little distance; the pistols were raised; and we waited but the signal to fire, when some police-officers, whose approach none of us had noticed, and who were within a second of being too late, rushed out from a hedge behind JEFFREY; and one of them, striking at JEFFREY's pistol with his staff, knocked it to some distance into the field, while another, running over to me, took possession also of mine. We were then replaced in our respective carriages, and conveyed crest-fallen to Bow street.—*Lord* JOHN RUSSELL's *Memoirs of* MOORE.

COMMUNICATIONS.

For The Churchman.

ORDINANCES.

The sovereign claim of Jehovah to our obedience needs not assertion. Our dependence on His superior wisdom is equally evident. From both arises the undeniable conclusion, that when we ascertain, on reasonable grounds, what He requires of us, that, without doubt or question, becomes our duty. Implicit and unhesitating obedience is then binding upon us. We take too much upon ourselves if we stop to ask why it is required, or what profitable end is to be answered by it; or if we presume to sit in judgment upon it, because of our views of fitness and propriety. If we were God's counsellors, or were capable of advancing our nature beyond its inherent weakness, frailty, and corruption, or of securing on our own terms the favor of Heaven, we might venture to reply against Him. But, as we are, sound reason dictates that ejaculation of entirely passive obedience, *Speak, Lord, for Thy servant heareth.*

This is the disposition with which the Christian, humbly and thankfully availing himself of the helps God has provided for him in His Church, should seek to know what is written in Revelation.

It would seem that nothing can be clearer to an unprejudiced and ingenuous mind, thus forming its ideas of religion, than that God has always been pleased to require of man not only moral but also positive and ceremonial duties—not only a right state, and right movements, of heart, but also outward acts of worship and communion—not only reliance on His grace and mercy, but also the seeking of that grace and mercy through visible means appointed by Him for that end.

In man's primeval state, God saw fit to make the enjoyment of the immortality for which he was created, to depend upon the use of the fruit of the tree of life: thus appointing, in the very commencement of His dealings with our race, outward and visible means, possessing no inherent natural efficiency towards the end designed, for the conveyance of His blessings.

What may be termed a negative application of the same principle, is found in the restriction from the use of the fruit of "the Tree of Knowledge of Good and Evil"; by which an act, not sinful in itself, that is, not sinful on any abstract moral principle, but only because of positive injunction, was of such heinous guilt as to cause *the dreadful curse.*

In the dispensation which immediately succeeded the fall, we trace the operation of the same principle in the divinely appointed offering of sacrifices.

When, in the still farther prosecution of the great work which the Messiah was to perfect, Jehovah separated Abraham and his posterity from all others as His peculiar Church and People, we see in the rite of circumcision, as the means of admission into covenant with Him, additional proof of the wisdom, propriety, and necessity, of external ordinances, and the efficacy which He is pleased to impart to them.

When the Church was more fully organized through the great ambassador on Sinai, its multiplied ceremonies and observances, originating in divine wisdom, illustrated and enforced the same principle.

As thus, from the foundation of the world, the Almighty had been pleased, in the religion of His appointment, to consult the powerful influence which sense has over the heart and mind, and enlist it into His service by making outward observances essential to true spiritual devotion; it is certainly no more than reasonable to suppose that the same principle would be retained in the Church as enlarged and improved under the Gospel. And as, although the principle has thus clearly had the divine sanction and requirement, yet there were, from time to time, prior to the Gospel, modifications and adaptations of it to meet the divine purposes and plans under divers circumstances of the Church, so may we suppose that the principle, in the Christian dispensation, still recognized, sanctioned, and adopted, would have its special requirements so regulated as to conform to the purer, freer, and more enlarged character of that dispensation, as the last for the Church in this world. We accordingly find that, although the numerous and burdensome rites of the Law were disannulled—many being superseded by the great realities of which they were typical, and others unadapted to the designed catholic or universal prevalence of the Church, and the greater freedom from severe and rigid details of external duty which God was pleased that His people should then enjoy; yet great solemnity and importance were given to two holy rites in which outward and visible signs and forms were made means whereby we receive inward and spiritual grace, and pledges to assure us thereof. One of these is Baptism, as the mode of admission to the privileges and blessings of the Christian Church, that is, of the evangelical covenant: the mode, in other words, of being released from the unhappiness and danger of our natural or uncovenanted state, and born into that state which, having the mercies of the covenant pledged to the faithful, is thus made a state of grace—a state of salvation. The other is the Lord's Supper, established in commemoration of the sacrifice of the death of Christ, and as a means and pledge of its benefits.

Thus while these two sacraments, by their simplicity, and their obvious adaptation to all places and times, are easily accessible, and so peculiarly fitted for a religion designed to spread throughout the earth, and to continue always, even unto the end of the world; it has also pleased God to invest them with an importance commensurate with their being essential parts of His religion, without which, when they may be had, men cannot be in the spiritual state, nor render the spiritual service, required of them.

If there is any one thing clear, as a part of the grace, mercy, and truth, which God has, in all ages, designed should flow to mankind through the Gospel, it is that outward religious ordinances should be observed to His honor, and as a part of man's spiritual duty. This settles the point of personal obligation with every truly renewed and devout man. It enlists in their favor the genuine principles and affections of evangelical faith and piety.

There is also in the subject much that commends itself to *enlightened reason.* Positive institutions, such as the Bible records, may be regarded as monuments of divine revelation—proofs that God did reveal the religion with which they are connected.

Take, for example, the rite of slaying beasts in sacrifice, which we find in the Jewish religion, and in almost all religions, except that which believes it to have been divinely abrogated. How is it possible to account for this rite? Man's natural apprehension would surely never lead him to think of offering a beast as an atonement for his own sins. Atonement supposes the offering of some equivalent. Can the suffering of a beast be regarded as an equivalent for the suffering of a human sinner? Can the lives of ten thousand brutes stand in the place of the forfeited life of one guilty intelligent moral agent? Reason never can lead men to think so. The idea could never, of itself, have found a place in the human mind. The only equivalent for the suffering of a sinner of which reason can conceive, is the substitution of one of the same species, who has no sins of his own for which to suffer. If such a one should voluntarily undergo the penalty, reason might cling to this in the hope of its satisfying divine justice. But the suffering of an animal not only far inferior to the offender, but utterly incapable of *voluntary* suffering, can never be supposed to do away sin. Yet the offering of beasts, as expiatory sacrifices, has been universally practised. The only reasonable way of accounting for this is, to trace the rite to divine appointment. It never could have originated in human invention. But that human depravity should have abused and perverted it, and that, in their gradual departure from the purity of revealed truth, men should have lost sight of the purpose for which such sacrifices were established, and the nature and character divinely impressed upon them, it is very reasonable to believe. Having the practice handed to them from their fathers, as of divine origin, and connected with the idea of propitiation for sin, a thing of which they were deeply conscious they had need; but forgetting, in their departure from revelation, the great fact that having no possible merit or efficacy in themselves, these sacrifices were valuable, and indeed tolerable, only as typical of the one only true propitiation of the Messiah; their natural sense of the need of atonement, and the notion they had that these sacrifices had a bearing on that momentous subject, led them to cherish the delusion that they had merit and efficacy in themselves.

The prevalence in the world, therefore, of animal sacrifices, is a witness, not to be gainsaid or resisted, that God has given to man a revelation of His will. That system, too, must be reasonably supposed to have been such revelation, in which alone these sacrifices appear free from human perversion.

In circumcision also, and indeed in the ceremonial observances generally of the Jewish Church, we see what reason will hardly allow us to suppose to have originated by man's invention. The endless variety of pagan rites by no means interferes with this conclusion. It is a fact, on which research sheds light, clear in proportion to the extent to which that research is carried, and the intelligence with which it is prosecuted, that these rites bear marks, and are connected with histories or traditions, indicating their origin in those prescribed in the Old Testament. As the clearness of their revealed source faded, and was obscured, depraved fancy and superstition lost sight of their original character and design, distorted and polluted them, and subjected them to absurd and impious developments. Still, in their first form and operation, and in the light in which they were first held, they were parts of those patriarchal and Jewish systems, many particulars in which could never have been of human invention; and which are proofs that God has given to man a supernatural revelation of His will.

And with regard to the Christian sacraments: we find Baptism now existing as the mode of admission into the Church of Christ, and the Holy Eucharist celebrated in memory of the death of Christ. Looking back into the history of the Church, we find such to have been her views of these sacraments in all ages. We find them to have been so at the very first. Assent to the *preceptive* parts of Christianity might have obtained, because of their purity and excellence, even if the *historical* were dubious. But when, by a special rite, men were admitted into the religion of Jesus Christ, became His disciples, and adopted Him for their Lord and Master, they thereby gave the strongest positive testimony that they believed Him to have established a religion, and given satisfactory evidence of His claim, as the Head of that religion, to their allegiance and fidelity. This evidence of their belief was afforded when proofs of this claim were boldly advanced in the assertion of facts incontestibly showing the divinity of Jesus, and for the truth of which appeals were made to the personal knowledge of numbers of competent witnesses then and there living; and when avowal of being a follower of Jesus involved exposure to sufferings and death. That under these circumstances, such multitudes should not only profess attachment to the moral excellence of the Gospel, but also, by a solemn act, enlist themselves as disciples of Christ, owning Him as their Lord and Master, acknowledging themselves bound to all the responsibilities and duties of His religion, and prepared to meet all the pains and penalties denounced against it: all this, I say, gives to that act—the initiatory sacrament of baptism—the character of proof positive of their sincerity; and that sincerity, under the palpable facts of the case, is evidence of the truth of the religion thus embraced by them.

So also the Eucharist: it was appointed by Christ, and received and celebrated by His first followers, not only as an ordinance in memory of a good man, who had greatly blessed the world by leaving with it the most perfect precepts and examples of virtue and piety which it had ever known; but in memory of Him in His mysterious character as the Victim in that propitiatory sacrifice wherein only could be merit as an atonement for sin; and as, in this character, containing the symbols of the flesh and blood offered in that sacrifice, to be eaten and drunk, in token, and for securing the benefits, of a covenant-relation to Christ, as the only Source of all man's spiritual blessings, the only Centre of his faith and hope, the only true Instructor in righteousness. This sacrament, therefore, was indisputable evidence of their belief in Christ as possessing these functions. It is impossible to think that such belief could be seriously cherished, under the proofs then afforded, and the tests then existing, by multitudes of sound minds, without ample foundation in fact and reason.

Baptism has, ever since its existence as a Christian sacrament, been held and used as the means, appointed by Christ, of adopting His religion, professing its faith, and engaging to conform to its precepts and ordinances. It has, therefore, been always held and used as having come down from His day. It could not have been invented, as of this character, at any subsequent period. Would it be possible for any ordinance to be now established as one which Christ appointed, and which, from His time, has been regularly observed, as the means of admission into His Church? Would this have been possible a hundred, or five hundred, or a thousand years ago? Could men at any time be persuaded to adopt a rite as having come down to them through many generations, with regular observance, as an essential ordinance of their own religion, if they knew it to be a novelty in their day? It cannot be: baptism, in the light in which it has been ever viewed, could not have been established at any time subsequent to the period of our Saviour's own ministry; or been generally received under any other circumstances than such as, immediately thereafter, produced conviction on large numbers who had ample opportunity of *reasonable* conviction, that it was their bounden duty to forsake all other religions, and, at whatever risks and losses, to embrace His.

The same argument applies to the Sacrament of the Holy Supper. It has always been celebrated as appointed by Christ in remembrance of His death as a vicarious, or an atoning death; and at every period of the Christian Church, has been received as having been thus celebrated from the foundation of that Church. It could, at no subsequent period, have been established as of that character. It is a perpetually enduring monument that Christ did profess to die such a death; and under such circumstances as immediately to spread far and wide the conviction that what He professed was true, and must, at all hazards, be maintained to be true.

Independently, therefore, of the infinite value of the blessed Sacraments, as being each "an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself as a means whereby we receive the same, and a pledge to assure us thereof;" and thus essentially connected, in their right use, with our duty, and in the blessings appointed to flow from them, with our faith and hope, as true disciples of Jesus, looking unto Him, living in and to Him, animated by His Spirit, filled with undivided trust in Him, and ever aiming at preparation to die with Him: independently of this high and holy character of the Sacraments, they are standing proofs, which the Church in every age is to hand down to the ages yet to come, of the truth of our holy religion. And greatly should we admire the wisdom and goodness of God in investing this evidence with the additional character of being a part of the Christian's required holy and spiritual life, and a means and pledge of the grace whereby alone that life can be sustained.

Surely, then, none can be regarded as true and consistent believers in the Gospel, and true and consistent followers of the Lord Jesus, who neglect these Sacraments, or reduce them, in their esteem, below the high and holy and binding character with which He has invested them.

B. T. O.

For The Churchman.

THE CHORAL SERVICE.

Dear Sir: Allow me a few lines in your valuable paper, suggested by the article of your correspondent "Germanicus," in the *Churchman* of April 2d.

I have not seen the communication in the *Courier and Enquirer*, but it seems to me that "Germanicus" meets the writer's objections rather superficially. Certainly no one denies the propriety and efficacy of music in the celebration of Divine worship; and no opposition can reasonably be made to its being rendered as full and effective as possible. For my own part, I advocate the singing of *everything which is appointed to be sung*, or the singing of which is left optional. Praise certainly is as essential and obligatory as prayer; and therefore time, labor, and money spent in the training of good choirs, and in perfecting and making general a high order of congregational music, are well spent; for while the result of such efforts makes the church attractive and delightful, the mind and heart are thereby lifted for a time from this poor earth and its groveling pursuits, and thus the glory of God is promoted.

But the question is whether a system shall be ingrafted upon us which (whatever may be said in its favor) is certainly of very doubtful expediency in this country and at the present time. And I know that I speak the sentiments of a very large and intelligent class of *Protestant Episcopalians*, when I say that nothing would be more distasteful to them than the introduction of this same *Choral Service.*

In the immense cathedrals of Europe it may be necessary to adopt the *monotone*, but we labor under no extraordinary acoustic difficulties from the size of our churches here, and therefore it seems to me that this system of *intoning* is a flagrant violation of all our ideas of clear, distinct, and effective enunciation, correct elocution, or good reading.

Moreover, in the majority of cases, it does not tend to create or strengthen a devotional feeling. For to intone the service, the clergyman leading must *necessarily* have a voice for singing and a correct ear for music; and so too of those taking part in the service. Hence a clergyman not gifted with musical taste or ability is disqualified, and those of the congregation who are alike unfortunate, are excluded from all participation in some of the most important and inspiring portions of our noble Liturgy—a fact which has been amply proved on every occasion when this service has been performed in Trinity church. Besides, I fear that the effect on those taking the lead must be to concentrate their attention too much on the *mere music;* the deep and awful sentiment, or the vital doctrine will, I fear, too often be lost sight of, or impaired by the effort to *avoid singing flat or sharp.*

In this respect we are at all times too apt to be led astray. The thoughts will wander when in our most devout humors; let us not tempt them to do so.

I have only time to allude to the too close assimilation this mode of conducting the service presents to that of the Romish Church—an objection which now should carry with it *no little weight.*

I make these remarks in all good feeling, and trust they will be received in the spirit in which they are penned.

Catholicus.

New York, April 5, 1853.

For The Churchman.

The Annual Meeting of the Church Choral Society for the transaction of business, was held in the Sunday schoolroom of St. John's chapel, on the evening of Wednesday, March 30th. The opening prayers were said by the Rev. J. W. Shackelford, one of the Vice Presidents of the Society; who, also, in the absence of the President, Rev. E. Y. Higbee, D. D., presided at the meeting.

The Report of the Executive Committee was read, and showed that the Society was in a state of increasing efficiency and prosperity: several members, associate and performing, had been added during the year; the "Daily Service and Litany" had been published; the revision of the Psalter, pointed for chaunting, had been completed, and was ready for publication; several donations had been made to the Society, including a valuable collection of Church Music from Mr. J. J. Post; the treasury showed a balance in hand more than adequate to meet all claims against the Society; and several Bishops had been elected patrons, accepting the position with strong expressions of a warm interest and cheerful co-operation in the objects of the society. The Committee concluded their Report by suggesting certain amendments to the Constitution, which were at once taken into consideration by the meeting, and after discussion adopted. Of these amendments the principal were those reducing the annual fees of the Associate Members from *five* to *three* dollars, and providing for the admission of *Assistant Performers.*

The Society then proceeded to the Annual Election of Officers, and the following gentlemen were unanimously elected:

President: The Rev. Edward Y. Higbee, D. D.
Vice Presidents: Nathan B. Warren, Esq., the Rev. J. I. Tucker, the Rev. Francis Vinton, D. D., the Rev. J. W. Shackelford, the Rev. J. H. Hobart.
Organists: Dr. Edward Hodges, Mr. Wm. H. Walter, Dr. S. P. Tuckerman, Mr. Geo. F. Bristow.
Cor. Secretary: The Rev. J. H. Hopkins, Jr.
Rec. Secretary: Mr. J. S. B. Hodges.
Librarian: A. G. Wood.
Treasurer: Jas. H. Smith.

Votes of thanks were passed to the Executive Committee, and to Mr. J. J. Post for his munificent donation of music. Mr. Post was elected an Honorary Member. After the concluding prayer, said by the Rev. J. W. Shackelford, the meeting adjourned.

For The Churchman.

CITY MISSIONS.

Mr. Editor: We churchmen of New York I fear are too apt to think the Christian warfare over. At least we seem disposed to place ourselves upon the peace-list, and repose upon our laurels. The Church up-town may be likened to a garrison. Delectable quarters, safe and heavenly, those magnificent houses of ours, where we so delight our souls with marrow and fat things, the meet reward of every faithful soldier of the faith. But my dear Christian comrade, I have a suspicion that some of us have never snuffed the battle yet. The heart of our city about a square mile, with the Five Points for a centre, is in the hands of the Philistines. Here and there a standard of the primitive Gospel flings its defiant folds upon the breeze, but so very few, and far between, are those that rally round, that they seem more like prisoners than fighting men.

If I were able, I would advertise for and support a battalion of earnest disciples of the Cross, to ransack every nook and cranny, where sin and sorrow have taken poor humanity by the throat, as we see it daily in our midst, until victory should perch upon our banner, and like war-worn veterans we could march in triumph to our rest.

We have lost our edifice of Zion church: now suppose we buy St. Philip's of our colored brethren, in Centre St., pay them a good price for it—the more the better—and there entrench ourselves again, as a mission in the very kingdom of sin and satan. Do, my dear brother, stir up our people to duty and to action.

H.

North Carolina.—The following letter to the Philadelphia *Register* seems to dispose very satisfactorily of the question in hand. Of course, our readers will recognize in the signature the hand of H. D. Evans, Esq., the distinguished Editor of *The True Catholic:*

Mr. Editor: I have read, I confess not without surprise, an editorial article on the subject of North Carolina, in *The Church Journal.* The ground taken is, that the Diocese of North Carolina is vacant, not, as it is admitted, regularly or canonically; but it is still said to be vacant. Now, it seems to me, sir, that, in a regular Church, governed by canonical law, if a diocese is not vacant regularly and canonically, it is not vacant at all. It is said that this Diocese is vacant, because it is a contradiction that a Romish layman should be a Protestant Bishop. But Bishop Ives is not a Romish layman. Romish he may be; but a layman he is not. He may fancy himself one, and his Romish friends may maintain that he is one; but, notwithstanding all that, he is a consecrated Bishop. A layman he can never be, unless the Romish allegation that our orders are a nullity be the truth. Let us hear what Hooker says on the subject. Speaking of the power of order, he thus expresses himself:

> They which have once received this power, may not think to put it off and on like a cloak, as the weather serveth, to take it, reject and resume it as oft as themselves list, of which profane impious contempt these latter times have yielded, as of all other kinds of iniquity and apostasy strange examples; but let them know which put their hands unto this plough, that once consecrated unto God, they are made His peculiar inheritance forever. Suspensions may stop, and degradations utterly cut off the use or exercise of power before given; but voluntarily it is not in the power of man to separate and pull asunder what God by His authority coupleth.—*Ecc. Vol. V. lxxvii.* 3.

Bishop Ives is then no layman, but a Bishop, and Bishop of North Carolina, until he is canonically removed. It is proposed that his defection be treated as an abdication or abandonment, and that the Diocesan Convention may declare and fill the vacancy. Is there any ancient precedent for anything like this? Catholic Bishops have no doubt turned Friars or Donatists, and Arian and Donatist Bishops have turned Catholics. But did any one, Catholic or heretic, during any portion of the period which any one would call ancient, ever dream of such a proceeding? Were not all the Bishops who were deposed for heresy deposed by Councils of Bishops?

Abdication is only the term for resignation, which the usage of the English language appropriates to sovereigns. A Bishop cannot abdicate, and if he resign, he must do so canonically. Of abandonment the Church knows nothing except as a breach of law. There is, then, no foundation for the strange proceeding which has been suggested. Two precedents are relied on. One is that of James II. But this was an exercise of the supposed right of revolution. The King could not be deposed for the offenses with which he was charged, because the King of England is not amenable to any tribunal; but the Bishop of North Carolina is. The expedient was then resorted to of declaring that certain acts amounted to an abdication; thus, that was done indirectly which it was not thought expedient to do directly. The other precedent is that of Bishop Jocelyn of Clogher, which took place within my own memory; in fact, long after I had arrived at manhood. I cannot now refer to any authority, but I think that *The Church Journal* is mistaken about the facts, and that he was deposed for contumacy in not appearing before the Bishops, whom the crown had commissioned to try him.

Perhaps the true course may be for the Diocesan Convention to elect an Assistant Bishop, and present his papers, in the usual way, to the General Convention. They might be accompanied with a full statement of the facts connected with the defection of Bishop Ives, and a petition for further relief. The Convention would then, probably, pass some canon indicating a mode of vacating the Diocese, under which it may be vacated. I subjoin a draft of a canon which may, at least with amendments, reach the case. But, at all events, let there be some canon; let our proceedings be legal, not revolutionary.

H. D. E.

Baltimore, March 29, 1853.

OF BISHOPS WHO ABANDON THEIR DIOCESES.

The House of Bishops, in General Convention, whenever they shall be satisfied that any Bishop, of any Diocese of this Church, has abandoned his Episcopal duties and Diocese, without the intention of returning to them, may, provided three-fourths of all the members of the House concur, depose such Bishop, in a summary way, without presentment, summons, or trial. It shall be lawful for the Presiding Bishop, on the application of any five Bishops of this Church, at any time during the recess of the General Convention, to call a meeting of all the Bishops entitled to seats in the House, for the purpose of considering any such case which may be alleged to have occurred during the recess. The Bishops thus assembled, shall have the same power to depose such Bishop as the House of Bishops, provided that three-fourths of the members of the House be present, and concur in so doing. Every such meeting shall be called by a written notice addressed to each Bishop through the mail, or served personally on him, or left at his place of residence. But no notice need be given to any Bishop, who shall not be within the United States, and has no known residence therein. The notice must specify the object, place, day and hour of the meeting.

The April number of the *Evergreen* was promptly issued, and should have been noticed by us earlier. This charming periodical is mainly intended for domestic uses, and is admirably adapted to that purpose. There is about its pages, commonly, a quiet earnestness, and, at times, a thoughtful humor, that make it both a pleasant and an instructive source of family reading, wherever the fireside affections have been raised and quickened by the proper influences of the Church. It is a sufficient pledge of various ability, good taste, and a healthy religious tone, in its contents, that it numbers among its contributors such men as the Rev. J. A. Spencer, D. D., the Rev. J. H. Ingraham, and especially the gifted Author of *The Rector of St. Bardolph's.* The April number opens with a short, but compact and nutricious article "On the knowledge of one another in Heaven," which very aptly illustrates one phase in the composition of the paper. It is not always that we can readily find so good matter for our selections; as the reader of the following paragraphs will have little difficulty in perceiving.

It may be recollected that, in the last number of the *Evergreen*, various arguments were drawn from Holy Scripture, in support of the doctrine, which is to form the subject of the present communication. It was in the first place stated, that on this, as on all other subjects, which are merely *incidental* to future happiness, we are not to expect a *full* and *clear light* from the language of Scripture; and that the Gospel is silent on many points, most reasonably believed to be true, and seems intended to do little more than declare the certainty of the rewards of faith, repentance, and a holy obedience. And with regard to "the *knowledge of one another in Heaven,*" if the Scriptures give us occasional intimations and hints of it—if they seem to *suppose* it—if they make *declarations*, from which it may be evidently *inferred*, it is all the evidence we can expect, and we may reasonably believe it true. The writer then proceeds to show, that these declarations and intimations may be gathered, first, from the general benevolence of the Gospel, which so consecrates all our pure affections, and so meets all the wants of the heart; and secondly, from the language of the Apostle Paul, in several of his Epistles. Again, in the representations which are given of Heaven as a *society*, its inhabitants are not insulated and alone, but united to others in the most intimate intercourse and affection. From the Epistle to the Thessalonians, it appears, that many of the converts were mourning for the breaches which death had made in their circle of friends; and the consolations addressed to them by the Apostle give clear intimations of the mutual knowledge of the righteous hereafter. Once more, in the parable of Dives, the rich man is represented as recognizing Abraham and Lazarus as *knowing* them both; and there is also a passage, in which our Saviour *plainly* declares what is here represented in parable—"Ye shall see," when speaking to the Jews of a future state, "Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God," &c., &c. After this brief analysis of the arguments contained in the first part of this communication, and which is intended to refresh the memories of the readers of the *Evergreen*, we would proceed to the concluding remarks "On the knowledge of one another in Heaven."

We would here repeat a remark already made, that on such a subject as this, we *cannot expect* a clear and satisfactory light, from the language of Scripture. But yet it seems as if on no subject connected with the happiness of Heaven, its intimations are so distinct, as when it teaches us to anticipate the knowledge and union of good men in Heaven; and there is surely no view which reason more approves, or which seems more consonant with the spirit of the Gospel, and with the benevolence of God. But even were it not so—were the intimations of Scripture altogether indistinct, were they entirely wanting, yet the very teachings of nature, the fervent anticipations of our own hearts, would alone be sufficient to induce the belief. Is not the voice of nature within us the voice of God. We cannot believe, that a hope, which every human being cherishes, an ardent desire so inseparably interwoven with every conception of immortality, a fulness of *assurance*, which we recognize in every mode of religion; in the hope of the savage, as well as in the aspiration of the Christian: we cannot believe that this hope would be so universal, so deep-rooted in nature, if it were never to be fulfilled—if it were intended to be forever crushed and disappointed, and God designs not, in some better state of existence, to restore to us the friends, whom in wisdom and in mercy, He has taken away. If, then, we look forward to a knowledge and union with one another hereafter, what influence should it have on our present feelings and conduct?

In the first place, it should teach us to form only *virtuous friendships*, for these only will endure. Intimacies with the wicked, if they terminate not with life, can be renewed only to aggravate the burden of anguish and remorse. Our best earthly friends now have their frailties, and often may irritate and wound us. Ought we not cheerfully to bear them now, while we look forward to a day, when all weakness shall be past, and we shall know them only as purified and perfected spirits? If we desire to meet them hereafter, with what care and zeal should we labor for their improvement, with what earnestness should we watch over their characters, and with what fidelity counsel, reprove, and warn them! Our influence may be one of the greatest means of nourishing their virtue and piety, and how will it add to our happiness hereafter, to receive the expressions of *their* gratitude, whom our examples or our exertions have helped to rescue from sin and prepare for Heaven!

In the second place, this subject is full of *consolation*, and of *encouragement to activity.* If we weep for the friends who have departed, and who sleep in Jesus, we cannot sorrow without hope. They only have passed to their reward, a little before us, and how soon shall we meet them again! Though they have left us, we are not forgotten by them, nor is their interest in us destroyed. If, then, we have friends now in Heaven, if now the thought of a *parent* is recalled, on whom our infant eyes had hardly rested; or whose form has now faded from the remembrance of our youth—if there be a *friend* there, once dear as our own souls, and who left us widowed and desolate—if there be a *child* there, on whom all our earthly hopes had rested, whose steps to the grave we had watched with unutterable anguish, and whose departure bowed us to the earth—if we desire to meet them again, let us strive to imitate their virtues, and follow the bright path of glory, by which they have ascended. Let us cherish their sacred remembrance, and let us feel that there is now a link, which connects us with the eternal world, and often meditate on *what they now are*, and what *we may hereafter be.* We are all passing fast away—one friend sinks after another, and soon we, too, must follow them. And what will prepare us to depart? Nothing but reconciliation to God, through the merits of a crucified Redeemer—nothing but faith in Him, and repentance towards God—nothing but the faithful performance of every known duty, and unfailing efforts to attain the Christian character. God grant that we may make these efforts—that we may all be found among the true disciples of the Lord Jesus Christ—that in the day Lord, we may all appear with joy, and in the world which is opening to receive us, none may be wanting, whom the bonds of nature, or the endearments of affection, have made near to us on earth.

> "From the stars of Heaven, and the flowers of earth,
> From the pageant of power and the voice of mirth,
> From the mists of morn on the mountain's brow,
> From childhood's song and affection's vow,
> From all, save that o'er which the soul bears sway,
> Breathes but on record—passing away."—*Mrs. Hemans.*

T. E. A.

BISHOP IVES.

The following queer letter from Bishop Ives to the "Editor of the *Guardian*" appeared in that paper of the 23d ult. We are not aware of any thing in it that calls for special comment. Of course our readers will bear in mind, that acording to the statements of Romanists themselves, Bishop Ives put into priestly hands written evidence of his adhesion to the Romish Church before he left this country. Playing at hide and-seek with truth manifestly requireth more wit than he ever had.

Sir—I have read, with equal pain and surprise, a paragraph in the *Standard* copied from your paper, which compels me to correct certain grave and injurious mis-statements.

1. It is *not true*, as there stated (thanks be to God's good Providence), that I have ever, except when under the immediate delirium of typhus fever, been deprived of the use of that measure of reason with which God at first was pleased to endow me. It *is* true, however, that I have had a brother deprived for a time of that blessing. But how far that circumstance should be visited upon me as a punishment for following the demands of my conscience, I will leave it with yourself to determine.

2. Neither is *it true*, as you state, that just before leaving my diocese I drew upon it for, and received from it, a *year's salary*, under a *false pretence.* It *is* true, however, that before leaving my former field of labor, to gain, if possible, relief in some way to a disquieted mind *(the state of which I had communicated to a clerical member of my standing committee)*, I received an advance of *six months'* salary. And it is *also true* that, after my arrival in this city, as my conscience, under additional light, would not allow of longer delay in my submission to the Catholic Church, and before making that submission I wrote to my diocese a letter of resignation, of which the following is the concluding paragraph: "In conclusion, as this act (unexpectedly to myself) antedates by some months the expiration of the time for which I asked leave of absence, and for which I so promptly received from members of your body an advance of salary, I hereby renounce all claim upon the same from this date, and *acknowledge* my *obligation* to *return*, at the intimation of your wish, whatever you may have advanced beyond the 22nd day of December, 1852."

I shall now only add, the eyes of God and of His Church are upon you, waiting to see whether you will have the magnanimity to do an act of simple justice, and publish this contradiction of the statements you have sent abroad, in your next paper.

Very respectfully, your obedient servant,

L. Silliman Ives,
late Protestant Bishop of North Carolina.

Rome, March 7, 1853.

The above letter was left at the *Guardian* office yesterday by a person unknown to us, and without any authentication. It appears to refer to a paragraph in a letter addressed to us by our correspondent at Philadelphia. Dr. Ives, however, misstates our correspondent's words, and misrepresents his meaning.—Ed. G.

THE CHURCHMAN.

NEW YORK, APRIL 16, 1853.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman.* All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman.*
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

RECOVERED TREASURE.

Many of the English papers have lately been congratulating the Church upon a discovery of great importance in our devotional literature. It seems that the original manuscript of Bishop Wilson's *Sacra Privata* was put into a small box and deposited in the library of Sion College, London, some fifty years ago, by the good Bishop's son. An estimable parish priest of London having lately found the precious treasure, it has been issued in a beautiful edition by the house of J. H. Parker of Oxford. From this it appears that the most strange and unwarrantable liberties were taken by the first editor of the work. Mutilations and omissions of the most wanton and shameful character were made by him, and have thence been derived into all subsequent editions till the present. Whole pages were marked out, many of which are of an autobiographical complexion, and therefore fraught with deep and edifying personal interest, as depicting the trials of that truly primitive and saintly shepherd, and necessary to complete the portraiture of his heart and life. Such being the nature and quality of the portions omitted, there is no accounting for the omissions but by supposing an extraordinary gift of dulness or of perversity on the part of the original editor. All these choice lines and features of the good man's mind are now restored: the present issue purports to be an exact copy of the Author's manuscript; and no one acquainted with the character of the publishing house will think of questioning the truth of the statement. Of course this edition cannot fail to supersede all others, wherever the facts are known; and the Church public have a right that the knowledge of these should be made co-extensive with the circulation and use of that standard work. As a manual of private meditations, the book is eminently fragrant, none more so, of sanctity; at every page, breathing of the ripest and choicest Christian graces: and the religious thoughts and feelings with which it is so replete cannot but have great additional force and effect, now that they are re-produced in their original connection with the trials and passages of life that suggested them; thus showing how they had their root and spring in the soil of living experience.

It is much to be hoped that some of our best publishing houses will forthwith take the matter in hand, and see that a full and perfect edition of the book be brought within the reach of American Churchpeople. That they will find their account in doing so, cannot be doubted. It scarce need be said that any further issue of the old edition would be alike wrong in itself and unprofitable to those concerned in it: unless profit should be secured by some fraudulent practice on the public.

THE CHURCH AT HOME.

New York.—The Rev. Joseph H. Price, D.D., rector of St. Stephen's church, New York, is expecting to embark for Europe on the 30th inst. His parish have generously granted him a twelvemonth recess from parochial labor, to spend the time where and how he lists, meanwhile continuing to him his usual salary, and providing ministerial services at their own cost during his absence. The arrangement, to our mind, reflects credit alike on Pastor and people. Dr. Price has served them long and faithfully, and they have the heart to feel it, and the spirit to act accordingly. In the present proceedings, we have another apt instance, that if a pastor be really faithful and true and discreet, firm in his own judgment, yet liberal and kindly and conciliatory in his deportment, he will, as a general thing, wear himself into the affectionate confidence of his flock. Perhaps it should be mentioned, further, that an individual member of the parish has spontaneously engaged to furnish the good Rector with the requisite funds to enable him to travel abroad. All who have the pleasure to know this upright and honorable Christian gentleman, as well as faithful and devoted pastor, will rejoice at his thus having a period of rest and recreation, and will hope much from it for his health and comfort and further usefulness.

We see it stated, also, that the Rev. Stephen H. Tyng, D.D., is soon to leave for Europe, with the design of visiting St. Petersburgh, and of spending some months in Russia and other northern countries. It is said that his place will be filled during his absence by the Rev. N. W. Camp, D.D.

It is but a few weeks since we announced the opening of the free church of St. Barnabas under the pastoral care of the Rev. Mr. Weaver, the services being held for the present in an "upper room" at the corner of Twenty-third street and Second avenue. We now have the pleasure to announce the opening of another free parish, which is to be known as "The Church of the Holy Innocents." The church, we understand, is to have the Daily Service and frequent Communion, and is to be under the care of the Rev. Mr. Elmendorf, a man whose liberal gifts, large scholarship, and high Christian integrity place him in the front rank of our younger clergy. The Sunday services of the new parish will be temporarily held in a room appropriately fitted up for the purpose, on Broadway, between 35th and 36th streets, beginning the Third Sunday after Easter, April 17.

In addition to those mentioned last week, the Rt. Rev. the Provisional Bishop, since the 30th of March, has confirmed as follows: Thursday, March 31st, at St. Michael's, Bloomingdale, 4; Friday, April 1st, at St. Andrew's, Harlem, twenty-four; Sunday the 3d, in the afternoon, at St. Matthew's, New York, 27; in the evening, at the Epiphany, 35; Wednesday the 6th, at St. Pauls, Sing Sing, 8. We understand that among those confirmed at the church of the Epiphany were several converts from Romanism, and one from Judaism, who also was formerly a Romanist. It should be mentioned that the Rector of the parish is the Rev. Lot Jones, than whom it would not be easy to name one more fit to be held up as a model of a parish priest; always at work, and never making any noise about it.

Massachusetts.—On the evening of Easter Sunday, the 27th ult., Bishop Eastburn held a confirmation in Christ church, Boston, and administered the Apostolic rite to 7 persons, one of whom was from the church of the Advent, and one from St. Luke's, Chelsea. On Sunday, April 3d, the same Prelate visited St. Anne's church, Lowell, preached twice, catechized the pupils of the Sunday Schools, and confirmed 38 persons. It is well worth stating that St. Anne's church is, from the beginning, and in all its parts, the work, so far as any human agency is concerned, of the Rev. Theodore Edson, D.D., and may be justly pointed to as showing that, with a clear head, a sound heart, and a patient hand, the Church can be built up in New England much more large and strong on her own principles, than by those who use the strange method of preaching against the Church in order preach people into it.

Western New York.—A correspondent of the *Gospel Messenger*, whose statements evidently proceed from a full knowledge of the matter gives information of eleven churches that have been of late actually erected in that Diocese, and of thirteen others about to be erected, besides six old ones lately enlarged, repaired, and beautified.

From the some paper it appears that on Tuesday the 5th inst., the Rev. Dr. Cressey was duly instituted as rector of St. Peter's church, Auburn, by the Rt. Rev. the Bishop of the Diocese, who also preached on the occasion. Also, that on the morning of Sunday the 3d, the Rt. Rev. Prelate visited St. Paul's, Waterloo, and confirmed 16 persons, and in the afternoon of the same day was at Trinity church, Geneva, where he confirmed 17.

New Jersey.—The edifice of St. John's church, Elizabethtown, having been for some time altogether inadequate to accommodate the numbers wishing to worship there, a new parish has lately been organized, which is to be known as "Christ church of Elizabethtown." The old building having already been twice enlarged, the people wisely judged it better to start a second parish, than to make a third enlargement of the old. It is stated that preparations are already on foot for building a Sunday School room, which may serve as a temporary place of worship for the new parish, and that there is hope of having a large and convenient church edifice erected soon. Meanwhile, a pastor will be chosen, and some place obtained for the regular services, which are to begin as soon as the necessary arrangements can be made.

On Sunday the 3d inst., the Rt. Rev. the Bishop of the Diocese visited St. Andrew's church, Mount Holly, preached, confirmed 4 persons, and administered the Holy Communion. In the afternoon of the same day, he was at Pemberton, where he administered infant baptism, examined the children of the Sunday School, and preached.

Pennsylvania.—Since the 8th of March, the Rt. Rev. the Bishop of the Diocese has confirmed as follows: the 9th, at the Holy Trinity, West Chester, 2; 13th, morning, at St. John's, Northern Liberties, 15; afternoon, at St. Peter's, 35; the 16th, at Grace church, 38; the 19th, in private, a member of St. Paul's: the 20th, at Bistol, 9, one of whom was confirmed in private: the 23d, morning, at St. James', Philadelphia, 20; evening, at St. Paul's, 16; the 24th, at the church of the Redemption, 8, the second confirmation within the year; the 25th, Good Friday, morning, at the church of St. James the Less, Penn Township, 3; evening, at St. David's, Manayunk, 16; the 26th, Easter, morning, at Christ church, 15; afternoon, at St. Matthew's, Francisville, 2; the 27th, at Christ church, Reading, 21; the 30th, at Trinity, Pottsville, 11. In all, 212. On nearly all these occasions the Bishop preached. Within the same period he has performed sundry other official labors, and among them, visited the Penitentiary of Berks county, and addressed the inmates. On the 1st of April, he consecrated the church of the Resurrection at the Rising-Sun village. It is described as "a Gothic building of brown stone, with a church-like tower."

The *Episcopal Recorder* states, that the season of Lent, just closed, has been marked with more than ordinary seriousness and attention to spiritual things in many of the city parishes; that adult baptisms have been numerous, in some places not less than twenty, and the confirmations proportionably large. That vigorous efforts are making to erect a new church in the northern part of the city, where stated religious services have been held, and a Sunday School carried on, for some years past, by the Rev. J. M. Douglass. That measures are in progress, to build a church for sailors and their families, to take the place of the Floating chapel; several thousand dollars having been lately subscribed in one day, on condition that $15,000 be raised for the work. It is also said, that a substantial church edifice is to be erected in Wilkesbarre, to accommodate the growth of the place and the wants of the parish; the old frame structure having been removed, and $10,000 having been subscribed for the Gothic structure that is to take its place, the estimated cost of which is $15,000.

Maryland.—The Rt. Rev. Dr. Whitehouse, Bishop of Illinois, acting in the absence and by request of Bishop Whittingham, has completed the first visitation, from the 13th to the 30th of March; during which time he has confirmed 363 persons. More than one hundred of these received the Apostolic rite at one time, at Christ church, which enjoys the pastoral care of the Rev. H. V. D. Johns, D.D. The reason of there being so many at this time is said to be, that there has been no confirmation in the parish for several years; which, again, is understood to be owing to the singular circumstance of the Rector's having, so far as his parish is concerned, virtually deposed Bishop Whittingham from the episcopate.

The True Catholic having just completed the tenth volume, the Editor and Publisher unite in announcing a new series to begin with the next issue, in May. From the Publisher's statement, it appears that this sterling Church periodical was commenced in 1843, with so small a list of subscribers, as scarcely to pay for the paper it was printed on, but has slowly made its way to a position of influence in the Church, and long ago to one of self-support. This success, he justly says, is owing entirely to the merit of the paper; for which merit it is indebted to the eminent ability of the Layman who from the first has occupied the editorial chair. Mr. Evans' praise is so general in all parts of the American Church, his head and hand have been so long and so efficiently active in her literature and her legislation, that it seems almost superfluous for us to add any thing in commendation of his work. His mind, having been originally well built, and of the best materials, and having dwelt in a clear and bracing atmosphere, breathes health and vigor into all that come within its reach. He is indeed one of that class of laymen, in whose counsels and co-operation the clergy cannot well confide too much: his mind takes in all parts of the Church, sees how each is necessary to the other, and how all are bound up in a mutual interest and a common life; that Catholic Truth is a complex, many-sided thing; that it lies in a certain harmony and equipoise of various elements and principles, none of which should be overworked; and that sectarian error comes not so much by taking up what is not true, as by pushing some one element of truth too far; thus destroying that *proportion* wherein life and health consist; as if, because oxygen is essential to life, one should therefore think to live better in an atmosphere composed of nothing else. We will but add, that the best thinking of this large-minded and liberal-hearted Layman has its utterance in the pages of *The True Catholic.*

Virginia.—We learn from the *Episcopal Recorder* that the health of Bishop Meade is in such a state as to oblige a recall of the official appointments which he had announced for April and May.

Kentucky.—The first Sunday after Easter, April 3d, the Rt. Rev. the Bishop of the Diocese visited the church of the Ascension, Frankfort, preached twice, and confirmed 18 persons; making 39 confirmed in that parish within the last seven months. Ascension church is under the care of the Rev. John N. Norton, rector, and the Rev. John W. Venable, assistant minister. A correspondent, to whom we are truly thankful for the favor, writes us, that one of the Bishop's sermons was on the text—"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths," &c; That he showed, by a close and cogent argument, that a religion of facts must have a history, and historical documents; and that these are contained in the Scriptures, and the ancient creeds and liturgies of the Church. That such a religion supposes, also, the existence of a regularly organized government, with a standing ministry, reaching back to the Apostolic days, and having the power of self-perpetuation to the end of time. "The old paths" being thus pointed out, the Rt. Rev. Prelate then enforced the Prophet's warning—"*Ask* for the old paths, *and walk therein.*" We are glad to hear of such words coming from any Bishop, and especially from Bishop Smith; for we could not, if we would, forget that he was once the rector of the parish where we first breathed the Divine atmosphere of the Church. Of course, we cannot suppose, that when he affirms government to be a necessary part of religion, he means such a government as leaves men, in the alleged right of private judgment, to think, speak, and do, just what and as they have a mind to; that is, a government that virtually teaches men that they should not submit to be governed.

Missionary.—It is understood that Bishop Boone, whose arrival in this country was announced some weeks ago, was to have visited New York about the 1st of April, to confer with the Foreign Committee. It will gratify his

friends to learn that his health has been materially improved by his voyage and visit to the United States. He desires to obtain additional laborers for his Mission, and will return to China by the way of San Francisco.

The Rev. A. CRUMMEL, formerly rector of the church of the Messiah in this city, and lately admitted to the degree of Bachelor of Arts in Queen's College, Cambridge, England, has been appointed to the African Mission, and will proceed directly from England to the place of his charge. It is said that the Foreign Committee have under consideration several other applications for appointment to the same mission.

The Spirit of Missions reports that the Rev. J. W. COOK, Secretary and General Agent of the Foreign Committee, sailed for Aspinwall on the 5th of March, to examine that place and Panama, with a view to Missionary operations. After leaving Central America, he will proceed to visit the Southwestern and Western States, and will, *Deo volente*, return to New York early in the Summer.

THE CHURCH ABROAD.

England.—In a Convocation held at the University of Oxford, on the 19th of March, the degree of D. D. by diploma was conferred on the Rev. JOHN JACKSON, M. A., Bishop-designate of Lincoln.

A large number of noblemen and gentlemen, headed by the Earls of ABERDEEN and DERBY, all of them resident in the parish of St. James, Westminster, have signed the following address, to be presented to the new Prelate:

To the Rev. JOHN JACKSON, rector of the parish of St. James, Westminster:

We, the undersigned parishioners of St. James, Westminster, desire to express our sincere congratulations on your appointment to the bishopric of Lincoln.

The severance of our happy connection by the removal of so able, so considerate, and so pains-taking a clergyman from the rectory of St. James cannot be other than a source of great regret to us, who have profited so largely by your pious and truly GOD-fearing administrations.

We gratefully recall to mind the manner in which you have labored among us in the promotion of every good work. The sick, the poor, the friendless, and the afflicted, could all tell how anxiously the rector cared for their wants and sufferings. The improved condition of our schools, baths and washhouses, improved dwellings for the industrious poor, evening classes, literary institutions—these and the like, all tending to elevate the character of the people committed to your charge, bear witness, where words cannot express, how devotedly and how judiciously your duties have been discharged.

While, however, we deplore our private loss, we feel that, as Englishmen and as citizens, we have, in the midst of our sorrow, much cause for gratitude that it has pleased GOD to direct the attention of our rulers to your eminent qualifications: and we entertain the conscientious belief that your elevation to the see of Lincoln will, under Divine guidance, be a national benefit.

The clear judgment and unwearied exertion which have distinguished the discharge of your parochial labors, furnish convincing proof that the great and onerous duties devolving upon you, in the solemn character of a bishop, will be fitly and worthily fulfilled; while, by your appointment, we have the fullest assurance that the faith committed to us by our fathers will, in these trying times, be jealously watched over and preserved, that you will faithfully "and diligently banish and drive away all erroneous and strange doctrine which may be contrary to GOD's Word," and thus endeavor to heal the unhappy divisions which have afflicted the Church.

That your health and strength may, under GOD's providence, be long preserved, and that you may be continually guided by His Holy Spirit in the discharge of the responsible duties of your office, will be the constant and heartfelt prayer of your grateful and affectionate friends and parishioners.

The Ecclesiastical Commissioners of England have lately set forth a Report touching what is called the "Gully Knight Fund," which furnishes a valuable item in showing what resources are becoming available for the extension of the Church. It appears that in 1848 a property in Yorkshire, known as the Firbeck estate, was left for ecclesiastical uses. By the sale of this estate, after the payment of all costs and incumbrances, there now remain £37,000, to be applied in the endowing, erecting, or enlarging of churches and chapels in any part of England. The Commissioners state that they have 1500 applications of the kind before them, which would require an *income* three times as large as the *capital* in their hands; so that no rateable distribution of the fund can be made with any prospect of beneficial results. But of the 1500 applications 350 are for aid in providing parsonages, and in this direction they see how they may distribute the fund on a wide and general principle, in conformity with the clear intentions of the testator. They have therefore resolved to receive applications, in the first instance from parishes with a population above 2,000, and an income not exceeding £200; and will make grants not exceeding £400, according to the peculiar circumstances of each case, on condition of the houses being completed within a limited period to the satisfaction of the Commissioners. They then set forth certain rules and directions for the guidance of such as would avail themselves of the benefit.

Another item of similar scope is furnished in the Second General Report of the Church Estates Commissioners, which has been presented to Parliament. The Report has reference to an Act passed something like a year since, "to facilitate the Management and Improvement of Episcopal and Capitular Estates in England." The purpose of the Act, and of the proceedings had under it and now reported, is, it would seem, to further the enfranchisement of Church property encumbered with leases. The following paragraphs from the Report may serve to explain what the legislation was for, and what are likely to be its results:

We have during the past year received numerous applications for our sanction to agreements conditionally entered into by ecclesiastical corporations with their lessees. We have already approved the terms agreed on in 97 cases for the sale of reversions, and in eight cases for the purchase of leasehold interests, and in twelve instances we have refused to approve the terms; in seven of the last-mentioned cases, however, the original proposals were subsequently so modified as to meet with our sanction, and they are accordingly included in the number of those above stated to have been approved.

The value in fee of the leasehold estates enfranchised by these sales and purchases exceeds the sum £650,000; and many of the cases afford evidence of the advantage to the public interest, as well as to the lessees and to the resources of the Church, resulting from enfranchisement.

We have reason to expect that the enfranchisement of their estates will be shortly proceeded with by several other ecclesiastical corporations to a considerable extent, and we are confirmed in the opinion expressed in our last report, that the operation of the act would be to promote a satisfactory settlement of the Church leasehold question.

A correspondent of the *Guardian* starts some shrewd questions and suggestions touching a late declaration of Lord JOHN RUSSELL in the Commons:

Does not the opinion pronounced by Lord JOHN RUSSELL settle the question as to the legality of the prorogation of Convocation by the Archbishop, *sine consensu fratrum?* Is it not of the nature of an *adjournment*, that the adjourning body is consenting to it; a *prorogation*, on the other hand, being an act of superior and external authority? If, then, Convocation is simply in effect *adjourned*, it seems to follow that the prorogation by the Archbishop is nothing more than Convocation's own voice, discharging, through her President, her individual members for a time from their duties.

Another correspondent of the same paper has the following snug queries and statements concerning certain promises which it may not be so convenient to remember. It should be borne in mind that the *Guardian* is strongly committed to the present Government:

Will you allow me to ask what has become of Lord JOHN RUSSELL's engagement to bestow four additional Bishoprics upon the Church? At present we have received but a very meagre instalment. Is it consigned to the tomb of those divers defunct and abortive measures with which his lordship's name is unhappily connected? or may we look for its fulfilment shortly, as a somewhat better antidote to Papal aggression than a "Durham Letter?" Would it not be well if his lordship, or his colleagues, were reminded of this seemingly forgotten promise? particularly as we may hope that there are elements of better Churchmanship in the present Ministry, than in the former Whig *regime*.

I believe I am correct in understanding the case to be this: in 1846, Lord JOHN, on coming into office, and desirous to coax to his side the political influence of the Church, gave the Bishops the choice of one of two proposals—either *one* additional Bishopric *with* an additional seat in the House of Lords, or *four without* any seats. The latter proposal was accepted; not, however, without strong objections from Sir ROBERT PEEL, to what he conceived to be a dangerous precedent of a Bishop without a seat in Parliament. It seems, however, we have got the dangerous precedent without much of the countervailing benefits. In other words, the Church has been *done*—unless Lord JOHN and his colleagues have the grace to do a tardy act of justice, or rather, I should say, of honesty.

On Thursday, the 17th, the Holy Trinity chapel at Quemerford was consecrated by the Bishop of SALISBURY, together with adjoining ground for a cemetery.

The same day the cornerstones of two new churches were laid. The one by the Bishop of CHESTER, in the presence of the Marquis of WESTMINSTER, the patron, and a large body of clergy and laity, at Upton, a rural district in the Parish of St. Mary, Chester. The other by the Bishop of MANCHESTER, at Chorlton-upon-Medlock.

Burtwick church has been re-opened, having had an ugly westward gallery removed, and a fine stained-glass window inserted. An open oak roof has also been exposed to view.

A three-lighted memorial window, to the memory of his parents and uncle, the latter formerly vicar of the parish, has been placed in Burlescombe church, Devon, by Mr. D. GANDY of London. St. PETER and ANDREW fill the outer lights, and the Virgin MARY, to whom the church is dedicated, the centre.

A proposition has been set on foot to restore the church of St. Chad's Stafford, the town where that precious man, honest old IZAAK WALTON, had his birth and early education; and an appeal has been made to the admirers of that model layman, for assistance in the undertaking.

The fine old parish church of St. Peter, Tiverton, having been long neglected, and having fallen much out of repair, several gentlemen living in the neighborhood have shown a strong desire to see that superb specimen of ancient architecture restored to its original condition. A committee having been formed accordingly, and an architect having estimated the probable cost at £4,500, a private subscription was immediately set on foot, and the sum of £3,000 collected. Provision was then made by the parish for the rest of the expense; so that the good work is to go on.

A college, it seems, is about to be established at Windermere, chiefly for the education of the sons of clergymen "upon sound Church principles, at the cheapest rate consistent with respectability and comfort." It is said that the situation is very beautiful and healthy, and that the college is to contain a private chapel, large hall, and lecture-room, with a cloistered quadrangle, each boy having a separate bed-room.

The Committee of Council of the theological department of Queen's College, Birmingham, have appointed the Rev. CHARLES HARDWICK, M. A., Fellow of Catharine Hall, Cambridge, Professor of Divinity. The Rev. gentleman has been a Select Preacher in the University of Cambridge, and at the Chapel Royal, Whitehall, London, and is the author of several learned theological works.

At a meeting of the Yorkshire Church Union Committee, held on Thursday, the 17th, the following resolution was adopted: "That the Committee protest against the admission of Jews into Parliament, under the firm conviction that it will unchristianize the British Constitution; and that the general secretaries be empowered to prepare petitions to the House of Lords to that effect, for signature in the several parishes of this county."

The noble treatise of Archdeacon WILBERFORCE on the Doctrine of the Incarnation has been issued a fourth time, in a cheaper and more convenient form, and with the argument strengthened, in some points, by additional notes and references. The *Guardian* has the following just and temperate reflections on the matter:

Four editions in as many years of a work of this stamp, requiring so much thoughtfulness in the reader, are a good sign of theological progress, as well as an earnest of the book itself taking its place among our standard writings. It well deserves to be so, as in other and greater respects, so in this, that it supplies a well-ordered manual of the several points of study and of controversy connected with this awful doctrine. But, in order to be fully appreciated, it must be read with as little as possible of that jealous reference to existing disputes which is so apt to haunt us in our views of Divine things. It must be judged, not by the apparent logical advantage which it may give now to the one side, now to the other, but by the Scriptures, and ancient interpretations of Scripture, to which itself makes constant appeal. So tried, it will be found a noble and fruitful work indeed; and, by the blessing of GOD, will do much towards imbuing the next age with the principles of sacred antiquity. We are not, of course, to be understood as concurring altogether in every statement and every view contained in it. In so vast and mysterious a discussion, there could not but occur here and there sayings which would appear to need re-consideration. We have noted a few points as questionable; but what we had so remarked is nothing to compare with the learning, wisdom, and piety of the whole work; neither does it at all effect the general argument.

This seems a proper occasion for correcting a gross and slanderous misstatement that was lately put forth in a wrappage of extreme virulence. We refer to the ferocious scolding pamphlet on Bishop McCOSKRY and the Jubilee, which we noticed several weeks ago. The writer quotes the following passage from Archdeacon WILBERFORCE: "By baptism we be ingrafted into CHRIST, and thereby receive a principle of life, afterwards to be developed and enlarged by the further influences of His grace." After which quotation, he adds—"WILBERFORCE, R. I., *(now a Romanist.)*" The truth is, that ROBERT ISAAC WILBERFORCE, the author of the passage quoted, has *not* become a Romanist; and that the WILBERFORCE who has become a Romanist never was an Archdeacon, and his Christian initials are not R. I., but H. W. The writer, near the close of his fire-spitting pamphlet, assures his readers thus: "We do not ask, nor have we any desire, that any one, into whose hands these pages may fall, shall take upon trust one word that is here recorded." The misstatement in question was, we believe, among the proofs adduced, to the end that nothing there stated might be taken upon trust. Surely, the writer did well to sign himself "*Veritas*."

Scotland.—By a recent statistical view of the Scottish Church, it appears that there are seven Bishops, one of whom is of Scotch ordination, the others of English; five of them hold parochial charges; one is Warden of Trinity College, Glenalmond, and one, the Primus, is free of all other duty. The whole number of churches and chapels is 140, of which 64 are consecrated, and 42 have parsonages. There are, also, 147 clergy, of whom 99 are members of Synod, and 83 schools. In 1851, there were 127 churches and chapels, giving an increase since of 13. In 1851 the clergy numbered 123, to which 24 have since been added. Within the same period the number of schools has grown from 57 to 83, an increase of 26.

We mentioned last week that Bishop WORDSWORTH was understood to have summoned a special Synod of his Clergy, to meet at Trinity College, Glenalmond, on the 4th of May. It is now stated that the Synod was to assemble on the 6th of April, and was to include a large porportion of the Laity, the Bishop having invited two from each congregation to attend and take part in the proceedings. It is also stated that the Synod was to consult touching the future *status* of St. Ninian's Cathedral, Perth, which, though consecrated, is in an anomalous position, having, in fact, never been formally conveyed to the Church; so that it might be desecrated, and the wishes of its pious founders frustrated, at any time. To effect a satisfactory arrangement, an individual, already well known for his pious liberality, has come forward munificently to clear the cathedral from an existing debt of nearly £500, and to endow it for all future time with an adequate provision for a Dean.

The Rev. Mr. AITCHISON having continued to assume the title of *Archdeacon of Argyll and the Isles*, the Rt. Rev. the Bishop has addressed to him the following letter:

BISHOPSTOWN, Lochgilphead, Feb. 28, 1853.

Reverend and dear sir: I am surprised to observe that you still publicly make use of the title of *Archdeacon of Argyll and the Isles*.

As the use of such title, when in connection with topics affecting the Church, in which its possession would indicate a more than common authority, may be calculated to mislead, I have to bring to your recollection, and otherwise to make known, that such office and title, as appertaining to you in the Diocese of Argyll and the Isles, have been disallowed by me, and by the Episcopal Synod to which you appealed against my disallowance, in which decision the previous Bishop of this See, on his resignation of it, fully acquiesced.

I am, faithfully yours,
ALEXANDER EWING,
Bishop of Argyll and the Isles.

Canada.—It is understood that the Bishop of TORONTO has expressed his intention of again calling upon the Clergy and Laity of his Diocese to meet him in Conference sometime during the approaching Summer. The *United Empire* says—"We are glad of this, because it will strengthen the cause of right and justice for those who, on behalf of themselves and their posterity, are interested in their conservation, to meet together and devise the necessary steps to be taken at this important crisis in the History of the Church in Canada."

Australia.—A very singular paragraph appears in the *Guardian* from a correspondent, who says he received it in a letter from his brother residing in Melbourne. The paragraph is as follows:

None of our churches here are consecrated; the Bishop does not think it necessary that they should be: so of a wet day they turn one of the churches in this neighborhood into a playground for the children of the schools. I went one day, and found them playing at ball. It seemed to me a most extraordinary state of things.

The Rt. Rev. Dr. SELWYN, Bishop of New Zealand, returned in good health and spirits to St. John's College, Auckland, on the 19th of October last, after a voyage of four months, to and among the Solomon Isles and New Hebrides, having been everywhere gladly received, and treated with the utmost kindness. He took home with him to St. John's College for education 22 boys and two girls, and might have taken hundreds, had he had the means of conveyance and support for them. Through the judicious measures adopted by the Bishop, the door seems to be opening more widely every year for the reception of Christianity by the South Sea Islanders.

On Friday the 18th ult., the Society for the Propagation of the Gospel unanimously voted an annual grant of £200, in support of that most promising mission. An equal sum is contributed by the members of the Church in and around Auckland.

FOREIGN.

The department of foreign news yields very little in the way of important events, during the week, there having been, at the date of our writing, no arrival from Europe since last Saturday, at which time we received by the steamship *Europa* London papers to the 25th of March.

England.—About the only interesting matters we have from England are in the doings and sayings of Parliament, where several questions of considerable interest have been under discussion, since the accounts given in our last. Of these we shall endeavor to give the substance, and especially of one, in which the Church is particularly concerned.

In the Lords, on Friday the 18th, the Earl of SHAFTESBURY moved for a Bill to restrain companies, commissioners, and undertakers from causing pecuniary loss to the working classes, or any over-crowding of their dwellings, by the removal of houses under pretence of alteration or improvement. In support of his motion, he adduced cases where, though particular localities had been bettered in appearance, much physical suffering and moral evil had grown from the change, and instanced a neighborhood where the average number of residents in each house had increased from 27 to 40. He begged their lordships, for the sake of the whole community, as well as of the working classes, to remove an evil that had become intolerable.——The Bishop of LONDON sympathized warmly with the object of the motion; spoke of the poverty, disease, and crime, produced by the poorer classes being driven from their dwellings, which had been pulled down to make room for railways and other public purposes; and remarked that in many cases the city had been beautified at the expense of brutifying the people.——Lord DERBY concurred entirely in the purpose of the motion, but thought it was couched in too stringent terms.——Lord ABERDEEN lauded the benevolence of the mover, but thought he had better withdraw the motion, and let it be referred to a select committee, as they were not in a condition to pass so comprehensive a standing order.——After some few other speeches, the debate closed by adopting the suggestion of ABERDEEN; Lord SHAFTESBURY withdrawing his motion, and moving for a select committee to take the matter in hand.

On the same day, in the Commons, Lord JOHN RUSSELL, in reply to a question that had been put, said he was happy to state that a telegraphic message had that day been received, giving the intelligence that the MADIAI had been liberated by the Grand Duke of Tuscany, and had embarked at Leghorn.

The House then went into committee on the Clergy Reserves Bill. After a lengthy debate, the first and second clauses of the Bill were agreed to without a division. On coming to the third and last clause, Lord JOHN RUSSELL moved that it be struck out. To understand the bearing of this motion, some explanation seems necessary. In 1840, when a part of the reserves was sacrificed to save the rest, a compromise was effected between the various conflicting interests of the two provinces of Upper and Lower Canada; which compromise formed the basis of their union. By the terms of that compromise, it was provided, that in case the annual value of the reserves retained for Church uses should fall short of 9,280*l*, the deficiency should be made up by a charge on what is called the Consolidated Fund. So that this provision was intended to operate as a guarantee, in the strength of which the two provinces might safely unite. By the third clause of the present Bill, this guarantee was to be repealed. In explaining the reasons of his motion, Lord JOHN said that by the arrangement of 1840 a guarantee had been obtained on the Consolidated Fund of £7,000 per annum for the Church of England, and £1,580 per annum for the Church of Scotland, in the event of the sale of lands not realizing a sufficient sum. The guarantee had never been put in force, because the sale of the lands produced a surplus; and it was now argued that in the event of their secularization, there would be a claim in all perpetuity upon the Government, which Lord JOHN did not admit, maintaining that the guarantee was in reality merely a collateral security to cover a possible loss on the sales.

Mr. MIALL said that any of the circumstances mentioned by Lord JOHN which applied now, applied before the Bill was brought in. He agreed with the spirit of the Bill, but was at a loss to know why it was proposed to omit the clause. *He considered the secularization of the reserves as certain*, and he did not see why the people of England should be called upon to pay so large a sum in order to satisfy the demands of some party in the country who by some means operated on the mind of the Government so as to effect a compromise. It appeared, indeed, that what the Government ought to do as a matter of justice to the Canadians, they had been obliged to purchase on their behalf.

Mr. VERNON SMITH condemned the proposition in strong terms, as a compromise, and warned the Government how they made the prosperity of the Church of England depend on the oppression of any of Her Majesty's subjects; adding that it was not possible to establish a Church, but it was very possible to lose a colony.

Mr. GLADSTONE spoke with great force and earnestness for the motion. That himself, as well as Lord JOHN RUSSELL, was a party to the arrangement made in 1840; and nothing could be more distinct than the character and provisions of that act, which amounted both in the spirit and in the letter to a compact, not as between England and the Colony, but as between all the parties and influences that then swayed and governed the deliberations of Parliament. It was a compact not merely by construction, but of the most distinct kind. That there was the Church of England contending for the exclusive right to these reserves, and regarding the Church of Scotland as an intruder; and there was the House of Lords, under the guidance of the illustrious WELLINGTON, prepared to vindicate that right, and reject the Bill introduced by Government. That in those circumstances an arrangement was made, by distinct communications between the parties, and the basis thereof was, that the Churches of England and Scotland should concede some of the exclusive claims which the one or the two together had advanced. That the consideration given in return was nothing else than that very guarantee on the Consolidated Fund. That this was the equivalent and the sole equivalent by which that settlement was procured. Was it wise or just to withdraw that equivalent now, without any reference to the parties? That at present this was a mere guarantee upon paper, and never would go into effect, except in a certain contingency, namely, whether the Canadian Legislature should proceed to secularize the reserves; which contingency himself and others hoped, he could not say absolutely believed, would never occur: in case it should, it would then be the duty of the Minister of the day to raise the question of this guarantee, and of the Parliament to consider what course it should take respecting it. That the arrangement of 1840, which was effected by means of this concession, was at that time essential to the safety and welfare of Canada; though it was very easy now to say that it was a bad and improper arrangement, tending to burden the people of England. His hope was, that no burden would at any time be entailed upon the people of England by the guarantee clause. It would not be consistent with the scrupulous and honorable manner in which the house generally dealt with questions of public faith, if, after having given this guarantee, and having obtained for it so large an equivalent, they were now, without communication with the parties, and before even the necessity for action had arrived, to proceed to its withdrawal. It appeared to him, therefore, that the safest course was that which his noble friend had proposed. They had in 1840, by means of the guarantee, obtained from a party who then could have resisted them a most valuable and important concession, and he hoped the house would not act precipitately on the subject.

Mr. HUME thought they ought to postpone the question till advices were received from the Canadian Government. That from what had taken place, they might rest assured that the Colonial Assembly would secularize the reserves; in which case a large amount would be saddled upon the Consolidated Fund.

Mr. DISRAELI said that the Bill consisted of only three clauses, and it was proposed to omit the most important one. To such a course, and to the reasoning by which it was attempted to be justified, he could give but one interpretation—there had been a change of policy on the subject. That he agreed with Mr. HUME as to the propriety of postponing the question.

Mr. BRIGHT thought that the present was the time to consider the proposition, which he regarded as one of the most impudent ever brought before the House. He ridiculed the notion of giving the Canadian Government an opportunity of throwing a burden of nearly £10,000 a year upon this country, and declared it to be the duty of men of business to provide for such a possibility. Nevertheless he considered the Bill so important, that he should do his utmost to carry it through the House, in some shape, as soon as possible.

After some further discussion, the House divided, and the votes stood 176 for the motion to 108 against it. So that the clause in question was struck out. In this division the Radicals went into the Opposition, and the Derbyites voted with the Ministry.

A Canadian Correspondent confirms what was said by Mr. MIALL as to the certainty that the Colonial Legislature would secularize the reserves. He writes thus:

The leading articles of the *Morning Chronicle* on the subject of the Clergy Reserves have caused some sensation here. Independently of the correctness of your views in point of principle, the adhesion of the great organ of THE CHURCH TO THE SIDE OF THE CANADIAN LIBERALS has staggered the few Tories who were content to barter their own rights as Canadians, in order to prevent their fellow-countrymen sharing them. I take it to be a "fait accompli" that the Bill will pass the British Parliament, and I cannot entertain the SLIGHTEST DOUBT as to the course which our Legislature will then adopt. Partial, if not TOTAL, SECULARIZATION is as CERTAIN as any of the other decrees of fate.

It is stated that a numerous deputation lately waited on Lord ABERDEEN, to submit the claims of the University of London to be represented in Parliament. The deputation was introduced by Mr. J. HEYWOOD, M. P., who stated that the University numbered 5,000 students and 800 graduates, a large portion of whom were members of the learned professions. Several members of the deputation having addressed the Premier, his Lordship held out great encouragement that the application would be favorably considered by the Government.

Ireland.—The accounts still continue, that the tide of emigration is growing stronger. The *Galway Packet* states that every post from America brings its supply of remittances, upon the receipt of which crowds hurry away. Neither is the tide alone from the west; other provinces furnish their quota. The *Tipperary Free Press* states that on Thursday forty "stalwart men and fair women," tenants and laborers of Lord DONOUGHMORE, passed through the town on their way to Liverpool for embarkation. On Friday, 320 sailed from Waterford. Judging from appearances, "the majority appeared to have been comfortable at home, but seeing no prospect of advancing, they have made the far West the land of their adoption. The *Clonmel Chronicle*, writing upon the same engrossing topic, states that, according as the season progresses, the flight of the people march with it; and it adds the following:

Whole parishes are preparing to leave the upper part of this county, and the isolated groups which pass through this town onward to Waterford, *en route* to Liverpool, there to take shipping for the far West, present to our eyes a very painful spectacle indeed, inasmuch as they demonstrate the miserable state of our country. Within the last ten days upwards of 150 persons of both sexes left Clonmel upon Bianconi's long cars to Waterford; and when we add to them, if in our power to do so, the numbers which have passed on either their own or hired cars or drays, the amount would be really astonishing, if not incredible. Such it is, however, and where it will end no one can tell.

The number of letters from all parts of the States passing through the Post-office here, and dipersed all over the county, is amazing; and it is calculated that 95 at least out of every 100 contain remittances to pay the passage of either one, two, or perhaps three out of every family.

Spring work is very brisk, and better wages are giving; and the result is that between the flight of the people, the scarcity of laborers, and the advance in the labor market, neither her Majesty's recruiting officer, nor the serjeant of the Hon. East India Company, although the latter have lowered the standard, can do business. No idlers, and therefore no recruits.

The Dublin correspondent of the *Evening Journal*, writing under date of Thursday the 24th, has the following:

The board of Trinity College are about to erect a new wing, for the extension of the University buildings, to consist of spacious museums, lecture halls, model rooms for the accommodation of students, &c. The design approved of has been supplied by a Dublin architect, Mr. JOHN M'CURDY, who is to have the assistance of Sir THOMAS DEANE, of Cork, in the completion of the undertaking. The opinion gains ground that the report of the University Commission, now completed, will suggest important modifications in the educational system, including the opening of scholarships and certain professorships to dissenters and Roman Catholics. The University commissioners met yesterday at the residence of his Grace the Archbishop of DUBLIN, Stephen's-green. There were present the Archbishop, the Lord Chancellor, Dr. LONGFIELD, and Professor HANCOCK, secretary.

A correspondent of *Saunders's Newsletter*, in a letter dated Naas, county Kildare, states that there is great excitement in that town, in consequence of "several chapels having been broken into and robbed all around us, in New Bridge, Kildare, and the chapel in Naas on two occasions: the mass books torn, the valuable ornaments carried away, and no clue as yet to the perpetrators."

The *Galway Packet* mentions, as a strange revolution in the affairs of Ireland, that cattle of every kind are being imported from England and Scotland to different parts of this country; and adds, that upwards of twenty graziers in the neighborhood of Galway are about to proceed to the next Chester fair to purchase a number of calves.

France.—About the only thing of any interest from France, is that the war is still raging about the *Univers*. A correspondent, writing from Paris on the 17th, speaks as follows:

The Archbishop of PARIS receives to-day a heavy blow from his adversary the *Univers*. M. LOUIS VEUILLOT sends home from Rome the reply of Monsignor FIORAMONTI to a letter of his desiring to know the Pope's feeling on the question whether he should "continue, modify, or suspend" the work in which he was engaged, and which has provoked the censure of the Archbishop of PARIS. The reply is published in Latin and French in the *Univers*. It is couched in that diffuse language for which Rome is famous, but it is easy to perceive through the haze the most cordial sympathy for M. VEUILLOT and his ultramontane friends. The Pope's secretary overwhelms the *Univers* with praise, especially for its unflinching support of those precise doctrines which led to the difference between the journal and the Archbishop.

Italy.—By a letter written from Turin on the 21st of March, it appears that in Lombardy the vindictive acts continue, sequestrations and sentences of death and imprisonment being of almost daily occurrence.——Twelve persons were lately accused of forming a plot for the violent subversion of the Papal Government. Being tried by an Austrian council of war, and the sentence being confirmed by RADETZKY, three of them were shot at Ferrara, and of the other nine, seven were condemned to imprisonment in irons, one to fifteen years' hard labor in the hulks, and the last to two years' imprisonment.——The reply of Austria to the requests of the Swiss Confederation demands that all political refugees be expelled from the canton of Ticino, and that the eight friars, who are made the pretext for banishing 15,000 unoffending Swiss from Lombardy, shall be permitted to return to their convents, and live there unmolested. Nothing is said about revoking the decree which has reduced so many thousand to penury.

It is said, on strong authority, that the release of the MADIAI was chiefly obtained through the good offices of England and Prussia. A correspondent of the *Times* writes the following from Marseilles:

The MADIAI were released from prison on Tuesday last, and were immediately smuggled on board the French post-office steamer *Hellespont*, which left Leghorn the next morning for this place. They were not allowed by the Tuscan authorities to communicate with any of their friends, and were sent on board very thinly clad, not being even permitted to take some clothing which was waiting for them at an hotel. Some English gentlemen, learning their destitute situation with regard to clothing, sent them some. ROSA MADIAI appears a very intelligent and interesting woman, but the mind of her poor husband is apparently gone. This is no doubt mainly to be attributed to the many privations he has undergone. They are traveling under the assumed name of FRANCESCO and ROSA PAULINI, and were not allowed to land here before the Tuscan Consul had communicated with them. They are uncertain as to their future movements, but will, no doubt, sooner or later, visit England, to whose powerful sympathy and interference they are principally indebted for their liberty.

Turkey.—It is reported by way of Paris that the difficulties between Turkey and Russia have been adjusted. At a council of Ministers held at the Tuileries on the 21st, it was thought that all danger of a rupture was at an end. And despatches received by the Turkish Minister at London state that Prince MENSCHIKOFF had made some modifications in the claims which he at first announced, and that the modified propositions were accepted by the Sultan. No plain statement has yet appeared as to what the demands of Russia were; but from the refusal of MENSCHIKOFF to treat with FUAD EFFENDI, they are supposed to have related to the affairs of Moldavia and Wallachia. The question of the protectorship of the Holy Places is also connected with the differences between the two Empires. MENSCHIKOFF is reported to have said that his words would be backed up by the presence of a Russian fleet in the Bosphorus; which was probably the cause of the belief at Malta that the Russian fleet had appeared at Fanavaki; which belief, again, occasioned the hasty sending by Colonel ROSE for the English squadron. The *Deutsche Post* states the demands of Russia to have been as follows: 1st, the expulsion of all political refugees; 2d, the protectorate of Russia over all Christians of the Greek Church in Turkey; 3d, free passage of the Russian fleet through the Dardanelles; 4th, cession to Russia of the port of Batoum; 5th, several concessions to the followers of the Greek Church, especially with regard to the Holy Shrines. The *Trieste Zeitung* gives an account slightly different, namely: 1st, payment of 40,000,000 piastres, as indemnification to Russia for the occupancy of Moldavia and Wallachia in 1850; 2d, the annulment of the firman respecting the Holy Shrines, and settlement of the controversy in favor of the Greek Church.

India.—It appears, by the last overland mail from India, that the English troops have suffered two repulses and gained one brilliant victory. General STEELE, with a strong force and six guns, had been repelled by the Burmese posted in a stockade at Sitang; and Commodore LAMBERT had failed in a boat-expedition against a robber chief, near Donabew. But the "impregnable" stockade on the top of the Aeng Pass—where "three thousand of the army held a post five thousand feet high, from the front altogether unapproachable"—has fallen by a masterly surprise, without the loss of a man.

Cape of Good Hope.—The last accounts report that General CATHCART had once more finished the war, and was considering what terms he should demand of the Caffres as a condition of peace. The *South African Commercial Advertiser* makes the following statements:

During the contest a large number of the bravest frontier colonists have fallen, and a much larger number have been ruined and greatly disheartened.

The boundaries of the colony have been considerably extended, and many inhabitants of the older frontier districts are moving into the new territory, still further weakening the old frontier.

The *Frontier Times* states that Messrs. EDWARDS and INGLIS, two missionaries from the London Missionary Society, have been condemned by the Frans-Vaal authorities for high treason, and banished the territory. The crime consisted in their publishing accounts of the capture made of native women and children, who are sold as slaves. The treason is the truth of the statement, admitted and palliated by the judge as necessary, and no more than the English do themselves.

Australia.—The late arrivals from Australia bring news from Sydney up to the close of the year, and from Adelaide to Jan. 16. The yield of gold from the Victoria diggings alone amounted to about 100,000 ounces a-week, in spite of the attractions of the Christmas holidays, and the scarcity of water in some localities. Twelve thousand emigrants and a hundred and fifty-two ships had arrived in Port Philip during the month of December; but though such an enormous accession to the population had been naturally attended with some inconvenience, nothing approaching to suffering had occurred. About 400,000 ounces of gold is reported on the way to England. The *Melbourne Argus* reports the yield of gold up to Dec. 30, 1852, in round numbers, 4,000,000 ounces, which, at 70s. per ounce, is £14,000,000; but its intrinsic value is certainly more, nearly £16,000,000. Three several gold-fields—Mount Alexander, Ballarat, and the Ovens, are now being advantageously worked. The astonishing richness of Mount Alexander is evidenced in the large amounts which it yields, notwithstanding the immense quantities that have already been drawn from it. The whole country thereabouts appears to be more or less auriferous. Ballarat diggings are again rising into favor, and their productiveness is being more fully developed.

The *Times'* Melbourne correspondent states his belief that the gold fields of Australia are of such an extent that they will yield the precious metal in at least the same proportion as hitherto for centuries to come. He warns all emigrants, however, that hard labor is necessary—clerks, and others, not used to hard work, had better remain at home: the place is overstocked with them, and they are starving.

Gold, it is stated, has at length positively been discovered in New Zealand. The locality is about thirty miles from Auckland, in the Gulf of Houraki, where ten men obtained in one day about £40. The Government had issued proclamations with regard to it.

It is said that the more the last accounts from the gold fields are looked into the less satisfactory they are in a moral point of view. Crime appears everywhere on the increase. Murders by bushrangers are reported, especially near the new diggings, the Ovens. The diggings are described as being in the most lawless state; tents are cut open during the night even for an ounce of gold. The police force was very small.

DIED,

On Friday, 1st inst., at his residence in Marlborough, Ulster county, GABRIEL MERRITT, Sen., in the 76th year of his age.

His earthly life closed after a sharp attack of bilious pleurisy which lasted but five days. At first he had great pain, but on the day he died he expressed himself "as having neither pain nor trouble." His death like his life was Christian.

When the church was organized here in 1837, he attached himself to it. For the last 13 years he has been a member of the Vestry, and for the last 5 years the Senior Warden. As a communicant, as a member of the Vestry, and as a delegate to the Convention, he has served the Church, by his exemplary Christian conduct. "He has gone to the grave in a full age like as a shock of corn cometh in in his season."

In Pickering township, Canada West, in the 98th year of his age, Mr. JOHN GALLAGHER, for many years a member of Christ church in this city, and a brother of the Free and accepted order of Masons, by whom he was interred with the usual honors of the Society.

The Church has again to mourn the loss of another pious daughter and valued member. Mrs. REBECCA RIDGELY YELLOTT, relict of the late Capt. JOHN YELLOTT, of Baltimore county, and daughter of the Rev. JOHN COLEMAN, of Hartford county, has been called from the Church militant to the Church triumphant. She departed this life on Friday 11th of February, at the residence of her son, JEREMIAH YELLOTT, Esq., Baltimore county, leaving a numerous circle of much attached friends and relations to sympathize with her afflicted children and mourn their bereavement. Mrs. YELLOTT was a remarkably benevolent and useful woman. She spent much of her means in deeds of charity and kindness—in relieving the sufferings of the poor and needy—in promoting the Church and her various institutions—in supporting the ministry of the Gospel—and all was done in such a quiet and unostentatious manner, that she scarcely let her "left hand know what her right did." Left a widow with a large family of children, she seemed ever to look to her Heavenly FATHER for aid and direction, and though surrounded by cares and troubles, she calmly supported and endured them all. In the various relations of life, she manifested the Christian spirit and character, and "showed, out of a good conversation, her faith with meekness and patience." Her last hours were marked by the same "meek and quiet spirit" which attended her through life, and she resigned her happy spirit into the hands of her merciful CREATOR and REDEEMER, "in the communion of the Catholic Church—in the confidence of a certain faith—in the comfort of a reasonable, religious, and holy hope—in favor with GOD—and in perfect charity with all the world." Thus lived and thus died one of the best of women, and best of Christians. "Blessed are the dead who die in the LORD."—K.—*Register*.

NOTICES.

Christ P. E. Church, the Rev. C. H. HALSEY, rector.—The congregation of Christ church, will worship in the large chapel of the University, Washington Square, on Sunday the 17th inst., and on Sundays following; during the erection of their church edifice on 18th street, west of 5th avenue.
Service at 10½ A. M. and 4 P. M., until further notice.
April 13, 1853—tf

Mission Church of the Good Shepherd.—Divine service on Sunday morning in the new commodious room No. 68 East Broadway, near Market street. Rev. R. HOYT, rector.

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 21st inst., at 59 Bond street, at 8 o'clock.
April 16, 1853. THOS. F. FRANK, Rec. Sec.

New York Bible and Common Prayer Book Society.—Distribution for the past month: 142 Bibles, 106 Testaments, 2179 Prayer Books. Donations and subscriptions received at the Depository, 20 John street, New York, by THOS. C. BUTLER, Agent.

Seamen's Mission.—The Ninth Anniversary of the Protestant Episcopal Church Missionary Society for Seamen will be held at St. George's church, (Stuyvesant Square) on Sunday evening, 17th April, 3d after Easter. Sermon by Rev. Dr. Neville of St. Thomas church. A collection will be taken up in aid of the funds of the Society. Service to commence at 7½ o'clock.
The Rt. Rev. Bishop Wainwright will preside.

ST. MARY'S HALL, Burlington, New Jersey.—The Thirty-third Term of this Institution for young ladies will open on the first day of May, 1853. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, Rector, or to the Rev. REUBEN J. GERMAIN, Principal. ap9-6t

EPISCOPAL ACADEMY OF CONNECTICUT, Rev. EDWARD BALLARD, Principal. The Summer Term will commence April 28. Pupils are received into the family of the Principal at $60 per term of 14 weeks. Circulars at the bookstore of Stanford & Swords, 137 Broadway.
Cheshire, Ct., Mar. 23. Ap2-4t

EPISCOPAL APPOINTMENTS.

The Rt. Rev. the Bishop of New Jersey has announced the following appointments for his vernal visitation:
Sunday, April 17, A. M. Christ, Bordentown.
P. M. Christ, Allentown.
Monday, April 18, P. M. St. Peters, Freehold.
Tuesday, April 19, A. M. Christ, Shrewsbury.
P. M. Trinity chapel, Red Bank.
E. Christ, Middletown.
Wednesday, April 20, A. M. Trinity, Middletown Point.
Saturday, April 23, P. M. St. Pauls, Camden.
E. St. Johns, Camden.
Sunday, April 24, A. M. Ascension, Gloucester.
P. M. Grace, Haddonfield.
Monday, April 25, A. M. Trinity, Moorestown.
P. M. Trinity, Fairview.
E. St. Stephens, Beverly.
*** The appointments at Trenton, Salem, Penn's Neck, and Bridgeton, are yet to be made.

BISHOP DE LANCEY'S APPOINTMENTS.

Sunday, April 17,	at Candor,	confirmation	10½ A. M.
Monday,	18, at Ithaca	"	3 P. M.
Wednesday,	20, at McLean,	"	10½ A. M.
Thursday,	21, at Cortland,	"	10½ A. M.
Friday,	22, at Homer	"	10½ A. M.
Sunday, April 24,	at Syracuse, St. Pauls,	confirmation,	10½ A. M.
"	24, at do., St. James,	"	3 P. M.
Tuesday, May	3, at Niagara Falls,	consecration,	10½ A. M.
Wednesday,	4, at Warsaw,	confirmation,	3 P. M.
Thursday,	5, at Nunda,	consecration,	10½ A. M.
"	5, at Hunt's Hollow,	confirmation,	3 P. M.

The Rt. Rev. the Provisional Bishop of New York has announced the following visitations for the month of April:

Date. *Churches and Hours of Service.*
17, 3d Sunday after Easter, A. M. St. Anns, Brooklyn.
P. M. Christ, Brooklyn.
E. St. George's, New York: Anniversary of Seaman's Missionary Society.
18, Monday, P. M. Christ, Sag Harbor.
19, Tuesday, P. M. St. Marks, Islip.
20, Wednesday, A. M. St. Johns, Islip.
P. M. Patchogue.
21, Thursday, P. M. Caroline, Setauket.
22, Friday, P. M. Grace, South Oyster Bay.
E. St. George's, Hempstead.
24, 4th Sunday after Easter, A. M. St. Johns chapel, New York.
P. M. St. Judes, New York.
E. Holy Martyrs, New York.
25, Monday, P. M. St. Pauls, Glen Cove.
26, Tuesday, A. M. Christ, Oyster Bay.
P. M. St. Johns, Cold Spring.
27, Wednesday, A. M. St. Johns, Huntington.
28, Thursday, Fishkill Landing, Convocation of Clergy of Duchess Co.

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Richard Wood, to constitute himself a life member, $25; Mrs. C. L. Mumford, don., $5; Trinity, Fairfield, Herkimer co., Rev. Ed. Moyses, $2. Total $32.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
April 13, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Richard Wood, to constitute himself a life member, $10; Trinity, Fairfield, Herkimer co., Rev. Ed. Moyses, $1 75; St. Johns, Monticello, Rev. Ed. K. Fowler, $3. Total $14 75.
THOMAS C. BUTLER, Treasurer and Agent,
April 13, 1853. 20 John street.

Mariner's Home, North River.—The Missionary of the Floating Church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:
Thro' Messrs. Stanford & Swords: Female Benev. Assoc. of the ch. of the Incarnation, Rev. E. Harwood, rector, $20.
April 13, 1853. D. V. M. JOHNSON.

Mission Church of the Good Shepherd.—The subscriber thankfully acknowledges the receipt of the following sums:
$1 from an Episcopalian, thro' Messrs. Stanford & Swords; $15 from L. A. N., with a very kind encouraging remark in each note.
RALPH HOYT, No. 2 Little Water street, Five Points.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:
St. John the Evangelist, Stockport, Rev. S. Hollingsworth, $6 78; St. Lukes, Catskill, Rev. L. L. Noble, $15; St. Lukes, Somers, $2 54; and St. James, North Salem, Rev. J. W. Moore, $2 34; Calvary, New York, Rev. Dr. Hawks, $200; St. Matthews, New York, Rev. Jesse Pound, 31; total $257 66.
C. N. S. ROWLAND, Treasurer, 55 Water street.

General Protestant Episcopal Sunday School Union.—The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the Society:
(Omitted in acknowledgment of Mar. 29.)
Trinity, Phila., Rev. John Coleman, D. D., Rector,—towards supplying missionary stations at the West with libraries, $30; Christ, Raleigh, N. C., Rev. R. S. Mason, D. D., Rector, $30 03; Rev. A. Smedes, Raleigh, $4; St. Johns, Fayetteville, N. C., Rev. J. C. Huske, Rector, $10 50; St. James, Wilmington, N. C., Rev. R. B. Drane, D.D., Rector, $66 84; total, $141 37.
Correction.—Contribution of Trinity church, Columbus, Ga., acknowledged Mar. 29, *in duplicate*.
JOHN W. MITCHELL, Treasurer.
Depository 20 John street, N. Y., Apr. 6, 1853.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair*.
oct16-1y No. 21 Park Place, and 18 Murray street.

VISITING GOVERNESS.—A lady whose course of instruction comprises English, French, Italian, Piano-forte, Singing and Drawing, wishes for an engagement. A line addressed E. M. J., office of *The Churchman*, will meet immediate attention.

A YOUNG LADY having had experience in teaching and well qualified to give instruction in Music and French and all the branches of a good English education, is desirous of an engagement in a private family, or Music teacher in a school. Best of references. Address B. C., office of the *Episcopal Recorder*, Phila. Ap 16-3t$

FRANCE & WEDDELL, have just received direct FROM PARIS, a suberb stock of rich EMBROIDERIES embracing all the latest novelties. (ap16-3m$) 703 Broadway.

NEW SPRING GOODS.—The subscribers would call the attention of Ladies to their NEW and CHOICE STOCK of DRESS GOODS, in SILKS, TISSUES, Organdies, Bareges, Jaconets, French Prints, &c.
Ap16-3m$ FRANCE & WEDDELL, 703 Broadway.

TEACHERS WANTED.—Wanted immediately, in the Institute at Mount Alban, D. C., two Teachers, to assist the Rector in the work of instruction in the usual branches of a full course of English, Classical, and Mathematical studies, and in the proper care and nurture of the young. A Deacon, and a Candidate for Holy Orders, would be preferred. Apart from such, none but communicants of the Church need apply. To one already in Orders, opportunity will be given to exercise all the functions of his ministry.
Address, Rev. Anthony Ten Broeck, Georgetown, D. C. Ap 16-2t

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1-1y

BENJAMIN W. WILLIAMS, SEXTON of All Saints' church, and GENERAL FURNISHING UNDERTAKER, No. 285 Henry street, opposite the church, New York.
All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other grounds or vaults. Lead and Ice Coffins, when required. Attendance at all hours, Day or Night. Ap16-3m

NEWTOWN ACADEMY, located at Newtown, Fairfield county, Conn. J. HOMER FRENCH, Principal, aided by competent and experienced assistants. The Principal receives a limited number of boarding pupils of both sexes into his family. The Summer session will commence on Monday, May 2. Circulars at Stanford & Swords bookstore, 137 Broadway. Ap16-3t$

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.
For circular, stating terms, &c., address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y. Ja29-1y

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Kensico, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable without the aid of servants*, each member taking, in her turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
MUSIC (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, Kensico.
NEHEMIAH SEARLES, North Castle.
The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W HARRIS, D.D., rector of Grace church, White Plains.
JOHN MCVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, Rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.
Ap 16-tf

ST. MATTHEW'S HALL, Port Colden, Warren county, New Jersey. The SUMMER SESSION of this Institution, will commence on the 1st Monday in May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, (three and a-half miles from the Central Railroad,) among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited; and they receive constant supervision both in and out of the school rooms.
For circulars containing particulars, as to terms, &c., early application should be made, at the Hall, to the
REV. P. L. JAQUES, Rector.
REFERENCES: The Rt. Rev. G. W. Doane, D.D., LL.D., Burlington; Rev. S. Starr, Trenton; Rev. Alfred Stubbs, New Brunswick; Rev. E. A. Hoffman, Elizabethtown, and Rev. Dr. Watson, Newark, N. J.; Rev. B. Dorr, D.D., Rev. F. Ogilby, R. McCall, Esq., Tobias Wagener, Esq., and J. L. Newbold, Esq., Phila.; Rev. C. H. Halsey, George Catlin, Esq., and Henry Young, Esq., New York. ap16-3m

CHURCH HISTORIES, published by STANFORD & SWORDS.
MOSHEIM'S ECCLESIASTICAL HISTORY. Institutes of Ecclesiastical History, Ancient and Modern, in four books, much corrected, enlarged and improved from the primary authorities. By John Laurence Von Mosheim, D.D., a new and literal translation from the original Latin, with copious additional notes, original and selected. By James Murdock, D.D., 3 vols. 8vo. Third edition, revised and enlarged, $6 75.
NEANDER'S CHRISTIAN RELIGION AND CHURCH during the three first centuries, translated from the German. By John Rose, B.D. Third edition, 1 vol. 8vo., $1 75.
SHORT'S HISTORY OF THE CHURCH. The History of the Church of England to the Revolution, 1688. By Thomas Vowler Short, D.D. Third American edition, 1 vol. 8vo., $1 50.
PALMER'S ECCLESIASTICAL HISTORY. A Compendious Ecclesiastical History, from the earliest period to the present time. By Rev. Wm. Palmer, M. A., 50c.
WILBERFORCE'S HISTORY OF THE AMERICAN CHURCH, $1.
STANFORD & SWORDS, 137 Broadway.
A large invoice of English Theological Books, including the publications of John Henry Parker, of Oxford, together with many rare and valuable books, are now ready for inspection.

BURLINGTON COLLEGE.—The Fourteenth Term of this Institution will open on the first day of May, 1853. Early application is requested. Address the Rt. Rev. GEO. W. DOANE, President, Burlington, New Jersey. ap9-6t

POETRY.

For The Churchman.

TE DEUM LAUDAMUS.

BY GEORGE ALEXANDER CROOKE, A. M.

We bless and praise Thee, O our God! and we acknowledge, too,
That thou'rt the Lord to whom all th' earth doth pay the worship due;
To Thee all Angels cry aloud, the Heavens and Powers there,
The Cherubim and Seraphim repeat the constant prayer:
O Holy, Holy, Holy Lord, thou God of Sabaoth,
The Heavens and earth declare Thee great, Thy glory filleth both.
Th' Apostles' glorious company, and Prophets of past days,
The noble hosts of martyr'd men to Thee sing songs of praise;
Thy holy Church throughout the world doth here acknowledge Thee
The Father and the Sov'reign Lord, of inf'nite Majesty.
Thy holy Universal Church with steadfast faith doth own
The Saviour, honorable, true, the Father's only Son.
Thy holy Church doth here confess its faith in Persons three,
The Father, Son, and Holy Ghost, yet one in Unity.
Thou art the King of Glory, Christ! Thou art th' eternal Son
Of God the Father, and the source of man's redemption;
When to redeem our fallen state Thy love conceived the plan,
Thy God-head, in humility, assumed the form of man:
When Thou hadst triumphed over death, the gates of Heaven, wide,
Thou then didst open, Lord, to all who firm in Thee confide.
Thou sitt'st at God's right hand on high, in glory of God's throne,
Whence Thou shalt come to be our Judge, when worlds are past and gone.
We therefore pray Thee, help, O Lord, Thy servants here beneath,
Whom, by Thy precious blood poured out, Thou hast redeemed from death;
O make them to be numbered with Thy saints beyond the grave,
Where glory shines for years untold: O Lord, Thy people save:
Bless and lift up Thy heritage to all eternity,
For, day by day we magnify and ever worship Thee.
Vouchsafe, O Lord, this day to keep us all from doing sin,
Have mercy Thou upon us, Lord! let us Thy mercy win;
As we have placed our trust in Thee, let mercy's sun display
Upon our unconfounded hearts its everlasting ray.

SELECTIONS.

We are indebted to one of our most intelligent, active, and useful laymen for the following most sprightly and dexterous piece of discussion; and we gladly give it a place in our columns, assuring the reader, that if he once get well started in it, he will be in no danger of thinking it too long; unless he be one who has the unhappiness to disrelish sharp thinking, and snug, but good-humored speaking. It is a lecture, delivered something more than a year since, by the Rev. J. M. Neale, M. A., in the Town Hall, Brighton, England, and forming one of the "South Church Union" course of lectures. It has never, to our knowledge, been re-printed in this country; the copy in our hands being from the house of Masters, London. In a prefatory note, the author speaks thus: "I had no intention, when writing the following lecture, that it should be printed. But as several of those who heard it wished to be able to read it, while by others it was misunderstood or misquoted, it now appears, with one or two slight alterations, as it was delivered. I cannot but express my gratification at the good humor with which it was listened to by an audience, many of whom differed very widely from its sentiments."

We regret the necessity we are under, of cutting into two parts a discourse that runs along so smoothly and delectably as a continuous whole: but so, for obvious reasons, it must be. We must confess, also, that we would not be thought to endorse all the *expressions* used by the Rev. Author, though we have no doubt that his *meaning* is such as we should not dissent from. For example, he seems to set bad marks all over the word *Protestant*, and to rule it entirely out of a sound, honest Church vocabulary. But by *Protestant*, he obviously means the erecting of our individual private judgment above all public authority; in which sense it ought to be ruled out of the domain, not only of the Church, but of all common sense. For if men choose to own a public capacity, they must needs in that capacity submit their private judgment to the public authority. Society is in the very idea a thing framed and ordered upon a principle of common, not of individual, reason; a thing wherein the voice of the whole, as constitutionally gathered and expressed, must stand as law to every member, and overrule his private judgment in all matters pertaining to the common life. If a man choose to set up for his own pope, and to have an infallibility within him for his own personal use, doubtless he has, socially speaking, a right to do so; but nothing can be more absurd than for any one to assert such a claim in a social body where all are members one of another, and are made such by acknowledging the supremacy of the public law over their private judgment. If, therefore, men will persist, as a great many do persist, in affixing that sense to the term *Protestant*, perhaps the best way is, to let them have the term in their own sense, with no other condition than that of eating and digesting the consequences of making such fools of themselves; which, if we understand the thing aright, is just what Mr. Neale does. Again, he applies the term *infallibility* to the Church, meaning thereby, we suppose, no more than that supremacy of the public over the private judgment, which is the organic and constitutive law of all society, religious and civil.

Still, it may well be questioned, we think, whether such use of language be altogether judicious. And probably the Author's aim was, in part, by a certain boldness of speech to startle and surprise his hearers, and thus make sure of their attention, trusting the while to those other arts, wherewith he is so amply furnished, to keep them in good humor. This is certainly a common, and perhaps, in the main, a justifiable method of procedure in a lecture-room; for, say what we will, there is no instructing people on such occasions, save how to sleep, unless they be at the same time entertained: yet it seems fairly questionable whether such a method be not something two theatrical for the service of plain, sober, honest truth.

We make these remarks partly to the end, that if people will bark, they may still have, and appear to have, no other cause than such as dogs are sometimes known to have for barking in the night, namely, the echo of their own noise; a cause which manifestly pre-supposes a want either of light or of eyes on the part of the barkers. Hoping that the reader's appetite is by this time well sharpened for Mr. Neale, we merely add that the latter half of the lecture will probably be forthcoming next week.

THE BIBLE, AND THE BIBLE ONLY, THE RELIGION OF PROTESTANTS.

Although I have not the slightest intention of preaching a sermon on the present occasion, I shall begin with a text. It is not indeed to be found in Holy Scripture; but, to judge from the number of times one hears it quoted, and the stress that is laid upon it, people seem to value it quite as much as if it were. My text, then, for the present occasion will be this: "The Bible, and the Bible only, is the religion of Protestants." This is quoted triumphantly at lectures, on platforms, in sermons, as if it were an unanswerable argument against Tractarians—as if, whatever else they could get over, that must be too much for them. Now I am going to show you, in the first place, that this celebrated text has nothing to do with the subject: and in the second, that if it had never so much to do with it, it is not true.

I say, it has nothing to do with the subject, and I say so for this season. I can allow no force in it as regards myself, because I am not a Protestant. I can allow no force in it as regards the Church of England, because the Church of England never was, is not now, and I trust in God never will be, Protestant.

Yes: I know that this statement does not please you. And I trust that no one will run away with this one sentence of mine without taking what follows. For perhaps when we come to inquire a little into the meaning of this famous word, Protestant, we shall not disagree so very much. What do you mean when you say that you are Protestants? What do you mean when you talk of the Protestant Faith, and the Protestant Religion?

The word *Protestant*, in its simple and original sense, means, clearly, some thing, or some person, that protests. Therefore, in one sense, all forms of Christianity are Protestant. They all protest against vice, immorality, infidelity, and so forth. In that sense, of course, I desire also to be a Protestant.

Again, in another sense, the word Protestant means one that protests against the errors of the Church of Rome: and in that sense I have no objection to call myself one.

But this is not the original meaning of the word. According to that, a Protestant is one who protests against the Diet of Spires, which was summoned by the Emperor Charles V., in 1529, and who appeals from that to a General Council. Now, as I very much suspect that few of you could tell me what was done in the Diet of Spires, and as I am sure that fewer would appeal to a future General Council with the intention of submitting unhesitatingly to its decrees, it is plain that you do not call yourselves Protestants in the sense in which those early followers of Luther called themselves so. And if another proof were wanting, take this:

In the sixteenth century, those who had separated themselves from the Church of Rome were divided into two great parties: the one called Protestants, that is, the followers of Luther; the other called Reformed, that is, the followers of Calvin. And these two would have no more communion with each other than either would with the Pope. And the railing they used against each other was perfectly frightful. Luther's gentlest terms for Zwingle, the Swiss reformer, are "dog," "beast," "hog," "Antichrist," "devil." When Luther had ended a long and useless conference with Carolstadt, the German leader of the reformed doctrines, they bade adieu to each other thus: "I trust," said Carolstadt, "that I shall live to see you broken on the wheel." "And I hope," returned Luther, "that I shall hear of your breaking your neck before you reach home."

Now, these things prove that, as then Protestants thus railed at Calvinists, while you, on the contrary, speak of the followers of Luther and of Calvin equally as Protestants, you must use the word in a very different sense from that in which the sixteenth century employed it.

Well, you may answer, but so we may. We mean by Protestant, those who protest against Popery. In that sense we say that we are Protestants, and we say that the Church of England is Protestant: and we have a right to call it so.

Not exactly. It is not enough that a word is capable of a good sense to justify you in applying it to others. I have no right to say, I am addressing an assembly of Unitarians; and yet, in the true sense, Unitarians you certainly are, and so am I, for we all believe in one God. I have no right to say, I am addressing an assembly of Baptists; and yet Baptists your certainly are, and so am I too; for we all hold that Baptism is an ordinance of Christ. I have no right to say, I am addressing an assembly of Jesuits; and yet I trust that, in the true and holy sense, Jesuits we all are; that is, that we are endeavoring to be followers of Him, from Whose Blessed Name the word is derived.

Thus, you see, there is a certain conventional sense which in the course of ages attaches itself to a word, and which individuals have no right and no power to detach from it. I will give you a more familiar example. The word *calamity*, in its original sense, means a driving storm of wind and rain that lays the corn. But how absurd would it be if I were to tell you that, the other day, as I was walking out, there came on such a *calamity* as to wet me to the skin!

Well, but you will say, that is the very thing. This conventional sense *does* apply the word Protestant to one who protests against the errors of Popery.

Then here we join issue. I say, this conventional sense applies the word Protestant to something very different. And I will prove what I say.

There is a Church, the most venerable for its antiquity in the world—a Church, six hundred years older than our own—a Church, that has kept up a continual succession of Bishops in the same Sees from the time of the Apostles till now; I mean the Eastern, or what people generally call the Greek, Church: a Church which contains about sixty-six millions of souls, and which does most strenuously protest against Roman errors and Roman usurpations. I will give you an instance or two. The late Patriarch of Antioch, Methodius (of whom I knew something) spent the whole of a long and active life in opposing the Latin missionaries; and his death, I believe, was hastened by his exertions in preserving from them the people committed to his charge. The present Patriarch of Constantinople, Anthimus, is exerting at this moment by sermons, by schools, by tracts, every nerve against Rome. Only a fortnight ago, I received from his press at Constantinople a book in two octavo volumes, called *Proofs against the Papists*, and a very good book it is. The present Metropolitan of Moscow, Philaret (of whom I also know something), and the present Metropolitan of Novgorod and St. Petersburg, Nicanor, are both distinguished controversialists against Rome. But what do I talk of individuals? Thirteen years ago, two millions of Roman Catholics, including three Bishops, came over in one day to the Eastern Church: and the late Pope Gregory XVI., in his allocution to the Cardinals, of November 16, 1839, spoke of this as one of the heaviest blows that had ever befallen Rome. One instance more. In 1848, Pius IX. addressed a general epistle to the Eastern Church, inviting it to return, as he called it, to a submission to Rome: On this the four Eastern Patriarchs published a circular letter to their flocks. From that letter I will read you an extract or two; because the strength of its language (which I do not for one moment defend), is quite worthy of Exeter Hall, or of your own Brighton Protestant Defense Association. "Of those heresies," they say, "which have spread over a great part of the world for judgments known to the Lord, Arianism was one, and at the present day Popery is another. But like the former, which has altogether vanished, the latter also, though now flourishing, shall not endure to the end, but shall pass and be cast down, and that mighty voice shall be heard from heaven—Babylon is fallen." Why, you would think it was Dr. Cumming who spoke.

Again: "The Papal power hath not ceased to deal despitefully with the quiet Church of God, but every where sending forth the so-called missionaries, men that deal in souls, compasseth sea and land to make one proselyte, to deceive one of the orthodox, to destroy the teaching of our Lord, to bastardize the Divine Symbol of our faith. . . All they that innovate as do the Latins, whether by heresy or schism, have of their own free will put on, according to the Psalmist, cursing like a garment. Whether they be Popes, or Patriarchs, or Clerks, or Laymen, or an Angel from heaven, if they preach any other Gospel than that we have received, let them be anathema."

Thus, you see, that the Eastern Church protests most energetically, and most effectually too, against Roman errors. Yet would any man in his senses ever call the Eastern Church Protestant? Why, in the Council of Bethlehem, held in 1642, it expressly anathematized Protestantism (though not the English Church).

Well, now, if that is Protestant which protests against the errors of Rome, *why* do you not call the Eastern Church, which does so strongly protest against them, by this name *Protestant?*

Why, you reply, because the Greek Church is every bit as bad as Popery.

Ah: now we are coming a little closer to the point. By a Protestant, then, you mean one who protests—not against the errors of Rome, but—against something held in common by the Roman and by the Eastern Church. And that something is, I will venture to say, not held more strongly by either of them than it is by the English Church. You mean by Protestant, a man who protests against the Sacramental system of the Church—against Baptismal Regeneration—against the Divine gift of the Holy Ghost in Confirmation—against the Real Presence—against the Apostolic Succession—against the Power of Absolution. Therefore it was that I said that the Church of England never was, is not, and by God's grace never will be, Protestant: because she holds, as most necessary truths, every one of these blessed doctrines.

Of course it is quite out of the question that I should now begin to prove all this to you. That has been done again and again, probably will be done again and again. I dare say, before we put an end to these lectures, some of us shall have occasion to enter on the subject. Now I will only observe, that a Church which thanks God for the regeneration of every person whom she baptizes, which teaches every child to say that he has been made a member of Christ, a child of God, and an inheritor of the kingdom of heaven, which declares that her Bishops, after the example of the Apostles, lay their hands on those whom they confirm, that the Holy Ghost may be bestowed upon them, which gives absolution in as strong, if not stronger terms than does any other Church under the sun, which bids her Priests, when ordained, receive the Holy Ghost, and addresses them in those most solemn words, Whose sins thou dost remit, they are remitted unto them, and whose sins thou dost retain, they are retained; I say that a Church which holds and does all this, holds and does much which is absolutely repudiated by Protestants as Protestants. A curious proof of this has just occurred. Some one has lately published a Prayer Book adapted to the use of Protestant churches, and an uncommon quantity of adaptation it wants. The reviser acts on the principle of the old rhyme:

> "And since the Bible's not the true one,
> We'll change the text and make a new one;"

for he omits all mention of Bishops, even in Confirmation, he cuts out everything which refers to the office of a Priest, he omits the Creeds, he strikes out everything which recognizes Baptism and the Holy Eucharist as conveying Sacramental grace; nay, he is not satisfied with the formula of Baptism, because it contains so express a recognition of the doctrine of the ever blessed Trinity. Can a book be Protestant, which requires so much alteration to adapt it to the use of Protestants?

I have shown you what true Protestants agree in disbelieving: and I have said the Church of England believes it. Now we will try to find out what true Protestants agree in believing; and then, if we should find that the Church of England disbelieves that, we shall have a double reason why we cannot call ourselves Protestants.

We will proceed by stripping off one by one the doctrines which are not held by all sorts of Protestants, till we come, if it be possible, to a residuum of doctrine that is.

Are Presbyterians Protestants?

Yes.

Then Protestants, as such, do not believe in Episcopacy.

Are Independents Protestants?

Yes.

Then Protestants, as such, do not believe in any established line of ministry.

Are Anabaptists Protestants?

Yes.

Then Protestants, as such, do not believe in Infant Baptism.

Are Quakers Protestants?

Yes.

Then Protestants, as such, do not believe in any Sacraments.

Are the Swiss Calvinists Protestants?

Yes.

Then Protestants, as such, do not believe in the Atonement.

Are the new school of German Lutherans Protestants?

Yes.

Then Protestants, as such, do not believe in Original Sin.

Are Socinians Protestants?

Yes.

Then Protestants, as such, do not believe in our Lord's Divinity.

I know not whether you ever happened to read the proceedings of a body calling itself the Evangelical Alliance. It is a sort of amalgamation of all religions and sects, agreeing to differ on all non-essential points, while they band themselves together to attack Rome. But, when they came to define what non-essentials were, they found that, if they did not draw an arbitrary line somewhere, they should absolutely be left without any positive belief at all. So, if I remember right, they drew it at our Lord's Divinity, and the Atonement.

We, however, have now seen that, of all Articles of the Apostles' Creed, Protestants are only agreed in believing two—namely, the first, that there is One God: and the last, the Resurrection of the Body, and the Life Everlasting. Nay, I might without any injustice go further. Socinians cannot be said really to hold the first Article, because if they deny God the Son, they clearly deny God the Father as Father: and Universalists do not hold the last clause, because they deny the eternity of punishment, which is implied in it. The Resurrection of the Body then is all that Protestants, as Protestants, of all sects and sorts, agree in believing—I mean of matters contained in the Apostles' Creed, and in the sense of that Creed.

There are indeed several other things to which no reference is made in that Creed, which Protestants are pretty much agreed in believing, though the belief is not universal. As, for instance, that the Pope is Antichrist; that Rome is the Babylon of the Book of Revelation; that we are justified by faith only. I might mention other opinions that have been held by some Protestants: as, for example, one which I was reading in an "Anti-Tractarian" book the other day: "If Tractarianism be not the last and crowning effort of the enemy, under the full knowledge that his time is short, verily, the depth of his craft *is* unfathomable!" But from none of these opinions can we build up any positive dogmatic statement of faith which we can call Protestantism. We must try another way; and we will again refer to the sects to whom a few moments ago I alluded.

Where does the Presbyterian find that Episcopacy is not essential to a Church?

In the Bible, according to his interpretation of it.

Where does the Independent find that no succession of ministers was intended by our Lord?

In the Bible, according to his interpretation of it.

Where does the Anabaptist learn that infants are not to be baptized?

In the Bible, according to his interpretation of it.

Where does the Swiss Calvinist learn to reject the doctrine of the Atonement? Where does the Quaker learn to reject the Sacraments? Where does the modern Lutheran learn that Original Sin is a mere invention of man?

In the Bible, according to their several interpretations of it.

Ay, and where does the Socinian learn that our Lord is not Very God?

In the Bible, according to his interpretation of it.

Then, I think, at last we have discovered the true and genuine principle of Protestantism. Every man has a right to interpret the Bible according to his own understanding; after giving it the best attention which his opportunities and capacity enable him to bestow.

Now, I imagine that you will willingly accept this statement; you all not only acknowledge its truth, but you all glory in it. But did it never strike you that, granting this, no one, who honestly believes that he finds his creed in the Bible, is to be condemned? Suppose a Roman Catholic tells you that he finds the doctrine of Purgatory there—that he finds the Invocation of Saints there—that he finds the all-but Divine glory of St. Mary there—or that he finds, as he certainly does find, the Unction of the Sick there, what right, on your own principles, have you to blame him? You may say he can there find no such thing. But that has nothing to do with the point. He will say the same of you. If he assures you that, after his fullest and most earnest consideration he does find these doctrines there, all you can say, if you are consistent, is, that he has a perfect right to his opinion. Yes: you are in this inextricable dilemma. Either you must confess Roman Catholics and, to come nearer home, Tractarians—to have as good a right to their opinions as you have to yours—in which case, what dreadful bigotry, intolerance, ay, and *wickedness*, is your denunciation of them; or, when you say that all men are bound to interpret the Scripture according to their own private judgment, you mean that all men are bound to interpret the Scripture according to YOUR own private judgment.

Those are the horns of the dilemma. On one or the other it is as clear that you must certainly, inevitably, palpably, entirely, fall, as it is that two and two make four. Choose which horn you like best.

I will tell you.

You have all heard of Thomas Scott the commentator. He was a man of some powers of mind, indefatigable perseverance, and no learning. You may probably have read his Force of Truth. If so, you will know the correctness of what I am going to say.

Before Scott came into public notice, he was in his belief an Arminian. Some considerations induced him to think that Calvinism was the doctrine of the Bible; and he determined to study for himself, with no other help but prayer and thought, whether it were or were not. After the labor of some months, he became a confirmed Calvinist. And he argues to this effect: I know, says he, that I spent vast labor in the search: I know I prayed earnestly during its course: I know that those who do so will be directed into all truth. I came to this conclusion. Therefore, I am right. Therefore, all who differ from me are wrong. Therefore, as the same promise was made to them, they must either have studied insufficiently, or prayed carelessly. If all men took the same pains that I did, they must come to the same conclusion.

Now this is at least honest and straightforward; conceited enough and presumptuous certainly, but withal, after a sort, manly. The answer is of course easy enough. Twenty thousand persons from the same premises may with equal justice arrive at very opposite conclusions: therefore the premises themselves are false. But I have not yet done with this book, the "Force of Truth." Most of you have heard of Sir James Stephen, once a great writer in the *Edinburgh Review*, and now, I am sorry to say, Professor of Modern History in my own University, Cambridge. Among other articles which he contributed to that *Review*, and which he has since republished in a separate form, one treats of the character of this very man Scott, and of this very book, the "Force of Truth." Now Sir James sees the absurdity of the conclusion, but as a good Protestant, he is compelled to admit the truth of the premises. Therefore all that he can do is, to endeavor to find some flaw in the chain of reasoning: and the difficulty and embarrassment into which he gets—the hopeless way in which he flounders about, make that article as amusing as it is instructive.

(To be continued.)

BEGGARS.

[From Letters, Conversations, and Recollections of S. T. Coleridge.]

"For my own part, I cannot resist a feeling of pity towards the individual unfortunates; and would not wish to do so, though, to be sure, one is often unseasonably disturbed, impudently importuned, and sometimes even grossly imposed upon."

"I am of your opinion," cried Sophia; "I cannot endure those dumb, blind books, in which one is to write one's name, in order placidly to rely upon an invisible board of management, which is to relieve the distress as far as possible. In many places even it is desired that the charitable should engage to give nothing to individuals. But how is it possible to resist the sight of wo? When I give to him who complains to me of his distress, I at all events see his momentary joy, and may hope to have comforted him."

"This is the very thing," said the old merchant; "which in all countries maintains mendicity, that we cannot and will not rid ourselves of this petty feeling of soft-hearted vanity and mawkish philanthropy. This it is, at the same time, that renders the *better* measures of States abortive and impracticable."

"You are of a different way of thinking from those Swiss whom I have heard of," said Edward. "I was in a Catholic canton, where an old beggar had been long in the habit of receiving his alms on stated days; and, as the rustic solitude did not allow much trade and commerce, was accounted in almost every house one of the family. It happened, however, that once, when he called at a cottage where the inmates were extremely busied in attending an ill woman, in the confusion and anxiety for the patient he met with a refusal. When, after repeating his request, he really obtained nothing, he turned angrily away, and cried, as he departed, 'Well, I promise you, you shall find I do not come again, and then you may see where you can catch another beggar.'"

All laughed except Sophia, who would have it the beggar's threat was perfectly rational, and concluded with these words: "Surely, if it were put out of our power to perform acts of benevolence, our life itself would become poor enough. If it were possible that the impulse of pity could die in us, there would be a melancholy prospect for our joy and our pleasure. The man who is fortunate enough to be able to bestow, receives more than the poor takes. Alas! it is the only thing," she added, with great emotion, "that can at all excuse and mitigate the harshness of property, the cruelty of possession, that a part of what is disproportionately accumulated is dropped upon the wretched creatures who are pining below us, that it may not be utterly forgotten that we are all brethren."*

*I know nothing so ludicrous, and at the same time so affecting, as this little incident, and the after remarks of Sophia. The very essence of feminity seems to speak in the few and delicate, yet true and touching words. I am not ashamed to say, that when I first read them, the tears came into my eyes, and often as I have read them since to others, I cannot refrain from praying inwardly that the time may be far distant when such sentiments shall be scouted by our women.—S. T. C.

It may not be generally known that editors get one important item of subsistence at a low price: they get *bored* for nothing.

MISCELLANEOUS CLIPPINGS.

Religion and Art.—Of the pictures in our galleries, public or private—of the architectural adornments of those majestic edifices which sprung up in the middle ages (where they have not been despoiled or desecrated by a zeal as fervent as that which reared them), the largest and most beautiful portion have reference to the Madonna—her character, her position, her history. It was a theme which never tired her votaries—whether, as in the hands of great and sincere artists, it became one of the noblest and loveliest, or, as in the hands of superficial, unbelieving, time-serving artists, one of the most degraded. All that human genius, inspired by faith, could achieve of best, all that fanaticism, sensualism, atheism, could perpetrate of worst, do we find in the cycle of those representations which have been dedicated to the glory of the Virgin. And indeed the ethics of the Madonna worship, as evolved in art, might be not unaptly likened to the ethics of human love; so long as the object of sense remained in subjection to the moral idea—so long as the appeal was to the best of our faculties and affections—so long was the image grand or refined, and the influences to be ranked with those which have helped to humanize and civilize our race; but so soon as the object became a mere idol, then worship and worshippers, art and artists, were together degraded.—*Mrs. Jameson.*

The Church and the Faculty of Iceland.—The most arduous posts in the country are those of the medical men and clergymen. Their sphere of action is very enlarged, particularly that of the medical men, whose practice sometimes extends over a distance of eighty to a hundred miles. When we add to this the severity of the winter, which lasts for seven or eight months, it seems marvellous that any one can be found to fill such a situation. In winter the peasants often come with shovels, pickaxes, and horses to fetch the doctor. They then go before him, and hastily repair the worst part of the road; while the doctor rides sometimes on one horse, sometimes on another, that they may not sink under the fatigue. And thus the procession travels for many, many miles, through night and fog, through storm and snow, for on the doctor's promptitude life and death often hang. When he then returns, quite benumbed and half-dead with cold, to the bosom of his family, in the expectation of rest and refreshment, and to rejoice with his friends over the dangers and hardships he has escaped, the poor doctor is frequently compelled to set off at once on a new and important journey, before he has had even time to greet the dear ones at home. Sometimes he is sent for by sea, where the danger is still greater, on the storm-tost element. Though the salary of the medical men is not at all proportionate to the hardships they are called upon to undergo, it is still far better than that of the priests. The smallest livings bring in six or eight florins annually, the richest 200 florins. Besides this, the government supplies for each priest a house, often not much better than a peasant's cottage, a few meadows, and some cattle. The peasants are also required to give certain small contributions in the way of hay, wool, fish, &c. The greater number of priests are so poor that they and their families dress exactly like the peasants, from whom they can scarcely be distinguished. The clergyman's wife looks after the cattle, and milks cows and ewes like a maid-servant, while her husband proceeds to the meadow, and mows the grass with the laborer. The intercourse of the pastor is wholly confined to the society of peasants; and this constitutes the chief element of that "patriarchal life" which so many travelers describe as charming. I should like to know which of them would wish to lead such a life! The poor priest has, besides, frequently to officiate in two, three, or even four districts, distant from four to twelve miles from his residence. Every Sunday he must do duty at one or other of these districts, taking them in turn, so that divine service is only performed at each place once in every three or four weeks. The journeys of the priest, however, are not considered quite so necessary as those of the doctor; for if the weather be very bad on Sundays, particularly during the winter, he can omit visiting the most distant places. This is done the more readily, as but few of the peasants would be at church, all who lived at a distance remaining at home.—*From Madame Pfeiffer's Visit to Iceland and the Scandinavian North.*

The Useful and the Beautiful.—The tomb of Moses is unknown; but the traveler slakes his thirst at the well of Jacob. The gorgeous palace of the wisest and wealthiest of monarchs, with the cedar, and gold, and ivory, and even the great temple of Jerusalem, hallowed by the visible glory of the Deity Himself—are gone; but Solomon's reservoirs are as perfect as ever. Of the ancient architecture of the Holy City, not one stone is left upon another; but the pool of Bethesda commands the pilgrim's reverence at the present day. The columns of Persepolis are mouldering into dust; but its cisterns and aqueducts remain to challenge our admiration. The golden house of Nero is a mass of ruins; but the Aqua Claudia still pours into Rome its limpid stream. The temple of the sun at Tadmor in the wilderness, has fallen; but its fountain sparkles as freshly in his rays, as when thousands of worshippers thronged its lofty colonnades. It may be that London will share the fate of Babylon, and nothing be left to mark its site, save mounds of crumbling brickwork. The Thames will continue to flow as it does now. And if any work of art should still rise over the deep ocean of time, we may well believe that it will be neither a palace nor a temple, but some vast aqueduct or reservoir; and if any name should still flash through the mist of antiquity, it will probably be that of the man who in his day sought the happiness of his fellow-men rather than their glory, and linked his memory to some great work of national utility and benevolence. This is the true glory which outlives all others, and shines with undying lustre from generation to generation—imparting to works something of its own immortality, and in some degree rescuing them from the ruin which overtakes the ordinary monuments of historical tradition or mere magnificence.—*Edinburgh Review.*

A Pet Fish.—Mr. J. G. Phinney, at the dye-house in this city, has a large water-tank of the capacity of several hogsheads, from which he procures a supply of pure water for use in his business. About six years since he obtained and placed in the tank a brook-trout, of a few inches in length, and has since fed it regularly with scraps of meat, until it has attained a weight of six pounds, and a length of some eighteen inches. The tank is fed by a spring, and the overflow carried off by a pipe, so that the supply of water is constant, cool, and pure, and Sir Trout lives and enjoys life like a philosopher—another Diogenes in his tub. The fish, although approached by its owner, and always coming at his call, is shy in the presence of strangers, and when he sees only strange faces above him, usually retires to the bottom of the tub. We paid a visit to this finny celebrity on Monday last, and approaching his domain alone, we found him suspended mid-way in the crystal fluid, slowly moving his fins to and fro, his beautifully spotted back gleaming in the light. As usual he took no notice of this strange visitor, although invited to acquaintance by such advances as crumbs thrown on the water; but when Mr. Phinney appeared with some strips of raw beef steak, his apathy gave place to the utmost activity. He would dart from the bottom and throw himself clear out of the water if a piece of meat was held above, and almost always succeeded in catching it. He is an unsocial fish, and small ones, even of his own kind, are at once devoured if placed with him. His last exploit in this line was killing and devouring a chub eight inches long. A man not long since was drinking from the tank, not knowing that it was tenanted, when the trout made a spring at his face, and severely bit his lip. An old angler cannot view his fine, plump proportions, without a desire to throw a fly on the water, and try how he would feel at the end of a rod.—*Kennebec Journal.*

Do we Sleep Enough.—Good honest people cannot endure to find the yellow sunshine on the wall of their dormitories when they rise, and society will not tolerate early retiring, for night is the time for pleasure-seeking—the season for social and festive gatherings, and the hour of inspiration for poets. So, between the two, Sleep, who is but a modest, easily-frightened spirit, has very narrow quarters appointed for her accommodation. The philosophical study how they can lessen their allowance of sleep with impunity, and the men of energy stir up the slothful and encourage the ambitious, by citing the cases of such as occur in their reading or experience, whose hours of nightly rest have been contracted within briefer than the ordinary limits.

Now, we have not a doubt that a man might, by diminishing the amount of his daily eating to the very minimum that would sustain nature, and by driving from his table every article of animal food—by commencing each morning with his severe labors, and assuming those of less difficulty with the progress of the day—by total abstinence from unnecessary excitements, and a scrupulous observance of exercise and regimen—might school himself to a smaller amount of sleep than we of grosser habits, who rather court than shun excitements, and seldom think of taking exercise until disease has taken us in hand and stimulated our ideas on the subject, could possibly live under. But as the world goes, and particularly as the young of this generation are going, we are quite confident that the majority of us do not sleep enough.

We are continually "grinding in the mill"—we rest too little and labor too constantly—we toil too much, without remission—we do not stop to wood and water often enough to make our best speed on the road.—*N. Y. Times.*

Original Anecdote of Webster.—In Loring's "Hundred Orators" appears the following passage, which may be viewed as a suitable caution to ambitious young legal pleaders:

An interesting incident has very recently been related to the editor of this work, as having happened to Mr. Webster before he had been at the bar in the Court of Common Pleas for the county of Rockingham. He had obtained a verdict for his client, which the opposing counsel—the late Gov. Plumer—had moved to set aside. Mr. Webster, in resisting this motion, addressed the court at considerable length, and in a well-studied argument upon the power of courts over the verdict of juries, and especially how far that power could be properly exercised by courts of inferior jurisdiction. We remember, among other authorities, he cited rather a peremptory saying of Lord Chief Justice Holt, that he would not permit an inferior court to regard itself as a better judge of the law than a jury of the king's subjects. When he sat down, a member of the bar, now living, Mr. Moody Kent, said to him, "Now, my friend, you have made a good argument; but it had one great fault in it, and that is, that your first proposition was so far in advance of the knowledge of the court, that although we, at the bar, understood you, yet what you said was heathen Greek to those you addressed." In this respect Mr. Webster soon learned a most useful lesson from his sagacious and elder friend, the late Mr. Mason, whose shrewdness was remarkable for selecting always the most suitable and effective argument for the tribunal.

The Wisdom of the Ignorant.—Some short time ago, I spent a very pleasant evening in the study of a brother in the ministry. Some facts we had both been reading in the *Watchman and Reflector*, led us into a conversation on the striking remarks of a religious kind, which are often made by the most ignorant persons who "came to the knowledge of the truth." He told me that a few years since he traveled in the South, and on one evening preached to a congregation where he was a perfect stranger. When he came out of the pulpit, among others who seemed greatly interested in the sermon was an old man, a slave, who was not a little eulogistic relative to the new minister and his sermon; my friend checked him somewhat by saying, that he should bless the Great Master for the message, rather than the messenger, for that, after all, unassisted by the Holy Spirit, he was a poor creature. "Ah, massa," said the poor old slave; "ah, massa, never mind about being poor, so long as you have got such a rich Father." Noble sentiment! What doctor of divinity could have uttered a better?

Another fact he heard about this old man. It seems that he was much respected where he lived, and was always permitted to talk about his religion to whom he pleased. His *one* subject was the love of Jesus Christ. One day some person said to him, "Well, you are always talking about Jesus Christ. Which would you rather do, go to heaven and never see Christ, or go to hell to be with him forever?" The old man for a moment seemed astonished with the impiety of the inquirer, but thinking a little, he replied, "Ah, massa, there can be no hell where Jesus Christ is."—*Watchman and Reflector.*

A Boy's Letter.—The following specimen of a boy's letter, from an English Comic Annual, is one of the richest things of the kind we have ever seen. There is, as an exchange remarks, such a truth of character in it—so much of that spirit of drollery, mixed with mischief, which often prevails in the young rogues of the male sex, that one cannot help declaring it to be, in its own words, "capital fun."

The epistle is sent by a country boy to what a cockney would call his "friend in town."

"Now, Bob, I'll tell you what I want. I want you to come down here for the holidays. Don't be afraid. Ask your sister to ask your mother to ask your father to let you come. It's only ninety miles. The two 'prentices, George and Will, are here to be made farmers of; and brother Nick is took home from school to help in agriculture. We like farming very much; it's capital fun. Us four have got a gun and go out shooting; it's a famous good gun, and sure to go off if you don't full-cock it. Tiger is to be our shooting dog, as soon as he has left off killing the sheep. He's real savage, and worries cats beautiful. Before father comes down we mean to bate our bull with him. There's plenty of new rivers about, and we're going a fishing as soon as we've mended our top joint. We've a pony, too, to ride upon, when we can catch him; but he's loose in the paddock—he has neither mane nor tail to signify, to lay hold of. Isn't it fine, Bob? Do you come. If your mother won't give you leave to allow you—run away. Remember you turn up Goswell street, to go to Lincolnshire, and ask for Widdlefen Hall. There's a pond full of frogs, but we won't pelt them till you come; but let it be before Sunday, as there's our own orchard to rob, and the fruit's to be gathered on Monday. If you like sucking raw eggs, we know where the hens lay and mother don't; and I'm bound there's lots of birds'-nests. Do come, Bob, and I'll show you the wasps'-nests, and everything that can make you comfortable. I dare say you could borrow your father's volunteer musket of him without his knowing it; but be sure anyhow to bring the ramrod, as we have mislaid ours by firing it off."

Puritan Books.—The *North Wales Chronicle* says that there is in possession of a person at Anglesey a set of books which were in circulation during the protectorate or dictatorship of Cromwell. The titles are quaint and characteristic of that time, as will be seen by the following enumeration; Godly Books.—"A most delectable, sweet perfumed nosegay, for God's saints to smell at." "A pair of bellows to blow off the dust cast upon John Fry." "The snuffers of divine love." "Hooks and eyes for believers' breeches." "High-heeled shoes for dwarfs in holiness." "Crumbs of comfort for the chickens of the covenant." "A sigh of sorrow for the sinners of Sion, breathed out of a hole in an earthern vessel, known among men by the name of Samuel Fish." "The spiritual mustard-pot, to make the soul sneeze with devotion." "Salvation's vantage-ground; or a louping stand for heavy believers." "A shot aimed at the Devil's head-quarters, through the tube of the cannon of the covenant." "A reaping-hook well tempered for the ears of the coming crop; or biscuits baked in the oven of charity, carefully conserved for the chickens of the church, sparrows of the spirit, and doves of the soul."

Distinction with a Difference.—Hon. Henry Olin was formerly a member of Congress from Vermont. While in Washington one of his colleagues asked him how he liked a residence at the capital. He replied, he did not like a residence at Washington so well as Vermont, "for here they have white butter and yellow girls, while in Vermont they have yellow butter and white girls."

The foregoing reminds us of Knickerbocker—immortalized as "My Uncle the Congressman," in the historical pages of Washington Irving:

Knickerbocker was presented by some waggish member of Congress to Mrs. Madison, at a levee. The Dutchman had been described to Mrs. M. previously, and she determined to have some fun out of him. Accordingly, on his presentation, she treated him with unusual attention, inquired after his family, &c., &c., and finally to what religious denomination he was attached. "Dutch Reformed," was his prompt reply. "If I mistake not," rejoined the President's lady, "that denomination much resembles the Presbyterian." (The difference is only in Church government.) "I believe so," said Knickerbocker. "And wherein do they differ?" inquired the inexorable wag. "Well, I don't exactly know," was the sage reply, "unless it is that *one sings long metre and t'other short!*"

SITUATIONS WANTED for two young ladies (sisters), in New York or its immediate vicinity, as resident or visiting governesses; or, having a thorough knowledge of accounts, they would be glad to accept engagements in a respectable Fancy goods or other establishment.

If engaged in teaching, in addition to the usual branches of an English education, they would also give instruction in Monochromatic and Pencil drawing, Music and Fancy works. One of the ladies has been engaged as assistant teacher in a Female Academy, and has subsequently taught school in one of the Western states. Address ANNABELL, office of *The Churchman*, New York. mar26–tf

GO AND SEE, at Metropolitan Hall, SANFORD'S GREAT NATIONAL PANORAMIC PAINTING OF THE MISSISSIPPI RIVER.—The only Painting ever exhibited of the river from its mouth to the Falls of the St. Anthony, a distance of nearly 3,000 miles. Exhibition every evening at 7½ o'clock. Saturday afternoons at 3 o'clock. Admission 50 cents. Children 25 cents. mar26–1m$

N. B. Schools and children with their parents admitted Saturday afternoons at 12½ cents.

EGYPTIAN ANTIQUITIES NOW EXHIBITING AT THE STUYVESANT INSTITUTE, 659 Broadway.—The rare and valuable collection of Pharonic and Ptolemaic remains just imported direct from Egypt, and formed at great expense by Dr. ABBOTT, during a residence of upwards of twenty years in the East.

This Museum has been visited and highly spoken of by all Oriental Travellers and Savans, and especially by the Right Rev. Bishop Wainwright; Rev. Dr. Hawks; Prof. J. V. C. Smith; Sir Gardiner Wilkinson; Bayle St. John, Esq.; Stewart Poole, Esq.; M. Prisse, in the Revue Archæologique, M. Ampere, &c., &c.

Admission, 50 cents; children half price. Catalogues for sale in the rooms. Open during the day and evening. mar11–3m

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.

GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

NEW SPRING GOODS.—HITCHCOCK & LEADBEATER, 347 Broadway, corner of Leonard street, have in store, and are daily receiving from auction, new Spring and Summer Goods of the latest Parisian styles, and of the most elegant textures and qualities, including a large stock of the most beautiful FRENCH AND INDIA SILKS, of every desirable style, shade, color and quality, with prices varying to suit purchasers.

CANTON CRAPE SHAWLS, both plain and embroidered, very elegant and cheap. Also, THIBET, and all kinds SUMMER SHAWLS, in every variety of style, quality and price.

BARAGES and SILK TISSUES, a most splendid assortment.

FRENCH MUSLINS and LAWNS, Mouseline de Laines and Barage de Laines in great variety and of the most elegant styles.

SCOTCH AND FRENCH GINGHAMS, of superior quality, and most desirable styles, at one shilling a yard!

A large and beautiful assortment of goods for LADIES' TRAVELING DRESSES, the handsomest and best for that purpose ever introduced in this market.

MOURNING GOODS of every kind, of the very best quality, most desirable styles, and full THIRTY PER CENT. LOWER in price than the same goods are sold in any mourning store in New York.

LINENS, DAMASKS, NAPKINS, &c., &c., in great variety, including everything in the line of LINEN GOODS for family use.

A large assortment of ladies' fancy goods, such as COLLARS, CRAVATS, GLOVES, HANDKERCHIEFS, &c., in great variety, and of every quality and price.

Lace and Muslin WINDOW DRAPERIES at the very greatest bargains, 30 per cent. lower than usual; and in short everything that a lady or family can want in the line of dry goods.

GENTLEMEN'S Handkerchiefs, Cravats, Gloves, Undershirts, Drawers, and everything in fact in Gentlemen's furnishings, at a very great reduction from the prices of Gentlemen's Furnishing Stores.

☞ Terms, invariably, *cash*—cash on delivery.

☞ One and only one price. mar26–3m$

ÆOLIAN PIANOS.—T. GILBERT & CO'S Piano-Forte Warerooms, 333 Broadway, corner of Anthony street, second floor, New York. Pianos with and without the celebrated Æolian, wholesale and retail. Boudoir or Cottage Pianos, convenient for small rooms; also, second-hand Pianos. Pianos with and without the Æolian, to hire. Melodeons for sale. HORACE WATERS, *Exclusive Agent.*

The attention of the public is invited to the following just notice from the New York *Evangelist:*

T. Gilbert & Co's Æolian Piano-Fortes.—Long familiarity with these instruments enables us to speak with a degree of confidence that we could not otherwise claim, respecting their great merit, and the beauty and adaptedness of the Æolian attachment to some of the best purposes which a musical instrument serves in a Christian family. The instruments are very firmly built, requiring less tuning than any others we know of, and possess remarkable sweetness and purity of tone. Within a few years, great improvements have been made in their manufacture, by which a much stronger and more brilliant tone is secured. In point of depth and volume, as well as in evenness of tone, throughout the entire register, and elasticity of touch, we know not whose manufacture is superior to Gilbert's. Those who have never tried them will be surprised to find such attainments made. The Æolian is soft and delicate, and as well adapted for the voice and for sacred music as the organ itself. In these, also, Mr. Gilbert has been making marked improvements within a few years, so that a delightful delicacy and purity of tone has been secured. As an accompaniment to the voice, particularly in the execution of sacred music, we know nothing sweeter, or more useful and applicable than these Æolians. For ourselves, we attach so high a moral value to influences of this sort, that we commend these instruments with great cordiality. We are glad to find them beginning to be so well appreciated. This house has applied about two thousand Æolians in the last eight years. They are now applying ten a week, and are unable to supply the demand. They are furnished at the Wareroom at the same prices as at the Manufactory, and the buyer may feel assured of fair dealing and upright treatment. mar19–1y

ST. MARK'S HALL.—CHURCH BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex Railroad from New York city.

The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange.

mar19–6t REV. S. S. STOCKING, M.A., Rector.

ST. ANNA'S HALL, NORTH ORANGE, N. J., J. D. BERRY, A.M., rector. (Late President of Shelby College, Ky.)

The *Hall* located on High street, in the central part of Orange, so proverbial for salubrity of climate and beauty of mountain scenery, is designed to give the most thorough English, Classical and Ornamental education. As a "Ladies Family Boarding School," it will be *select*, limited in number, controlled by the kindest parental and religious discipline, and a desirable home for pupils.

Modern Languages, Music on Piano, Drawing and Painting will be taught by foreign and native teachers.

Those desiring information as to terms, course of study, references, &c., &c., will address the Rector for a circular.

☞ The next term will commence on Monday, May 2.

REFERENCES BY PERMISSION.

Rt. Rev. G. W. Doane, D.D. LL.D., Burlington, N. J.; Rev. J. L. Blake, D.D., Orange, N. J.; Rev. J. H. Morton, D.D., Phil., Penn.; Rev. J. L. Watson, D.D., Newark, N. J.; Rev. Messrs. Henderson and Southard, Newark, N. J.; Rev. Messrs. Adams, Stocking and Williams, Orange, N. J.; Hon. O. S. Seymour, M.C., Conn.; Dr. Babbitt, President of the Orange Bank; W. H. Vermilye, Cashier of the Orange Bank, and R. L. Patterson, Esq., President of the Mutual Benefit Life Insurance Company, Orange, N. J.

New York City.—Rev. Drs. Seabury, Turner, Haight, Johnson, Price, and Rev. R. Cox. J. W. Mitchell, Esq., No. 75 Nassau street; Gen. F. Pentz, President of the Mechanics Bank Association, Wall street; Floyd Smith, Esq., No. 80 Fourth Avenue; J. Van Norden, Esq., No. 45 Wall street; W. C. Dusenbery, Esq., No. 25 Nassau street. mar19–5t

REMOVAL.—After May 1, the Church School will occupy the building on the southwest corner of Fourteenth street and Seventh avenue. (mar19–7t) WM. B. STOUGHTON.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

C. R Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by

Jan 1D–1y LUCIUS HART.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.

The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.

The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address

SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.

"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1–6m

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.

ALFRED MUNROE & CO., 441 Broadway, (Between Howard and Grand Sts.,) New York.

Alfred Munroe, Wm. D. Abbatt. Jan 1D–1y

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor, No. 120 Bleecker street corner Wooster street.

mar 5–tf

TO TEACHERS.—An experienced teacher, capable of successfully managing the discipline of a flourishing and well-established Boarding School (none other need apply), may find a good situation by addressing Rev. D. BABCOCK, D.D., Ballston Spa, N. Y. mar26–tf

C. S. BOURNE & BROTHER, BILL & EXCHANGE BROKERS, 12 Wall street, New York. CHRISTOPHER S. BOURNE, FRANCIS BOURNE. ja29–3m

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre street, near Centre street Depot.

Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., Mrs. Mary Proal Judson, Principal.

The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.

Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

SOMETHING FOR THE YOUNG.—The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers*, 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.

Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.

Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread Bindings, Gimp, Webbing, &c. ja15–6m

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852		$474,260 71	
Interest received during the year 1852		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092

Nett accumulation	$1,559,092 12
Amount of dividends and interest paid out of previous accumulations to date	316,616 61
	$1,875,708 73

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.

ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853.

President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.

Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH BELLS.—CHURCH, FACTORY, STEAMBOAT, AND LOCOMOTIVE BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELEY'S SONS.

West Troy, Albany county, N. Y. Mar 5–1y.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl St., near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 9 Spruce street (up stairs), New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.

marl–p JOHN HECKER, Proprietor.

PRINTED AT E. P. ALLEN'S OFFICE, 9 SPRUCE STREET, NEW YORK.